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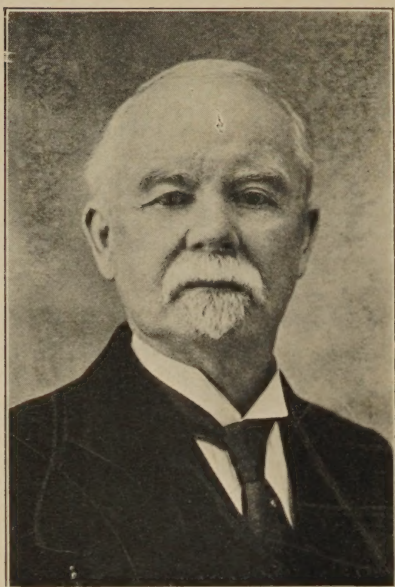
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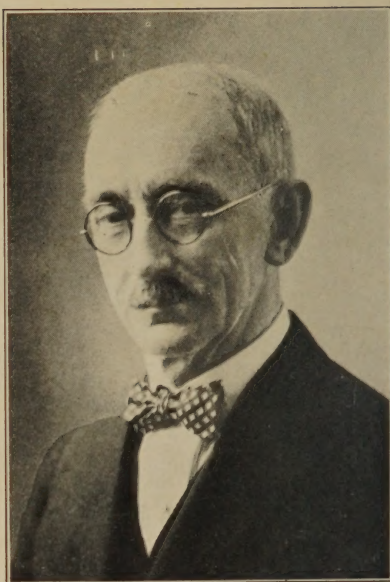
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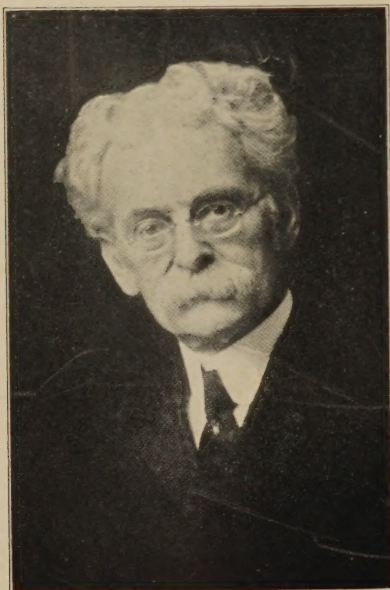
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REV. WM. J. OLIVER
Moderator Presbytery
September, 1923—April, 1924



MR. ALEX M. GROVE
Vice Moderator Presbytery
September, 1923—April, 1924



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Permanent Clerk Presbytery

A History of the
Presbytery of Westminster
And Its Antecedents

1732-1924

Compiled by
REV. ROBERT L. CLARK, D.D.
Stated Clerk

Published for the Presbytery by the
Historical Committee
Robert L. Clark George H. Shea
 Alex M. Grove

1924

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Presbyterial Seal

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DEDICATION

To the Presbytery of Westminster,—in which I was born, under whose care I was trained, and within whose bounds my ministry of forty-five years has been exercised: and to its churches,—in one of which I have had my membership, and two of which I have been privileged to serve as Pastor, this work of love is dedicated.

R. S. Clark



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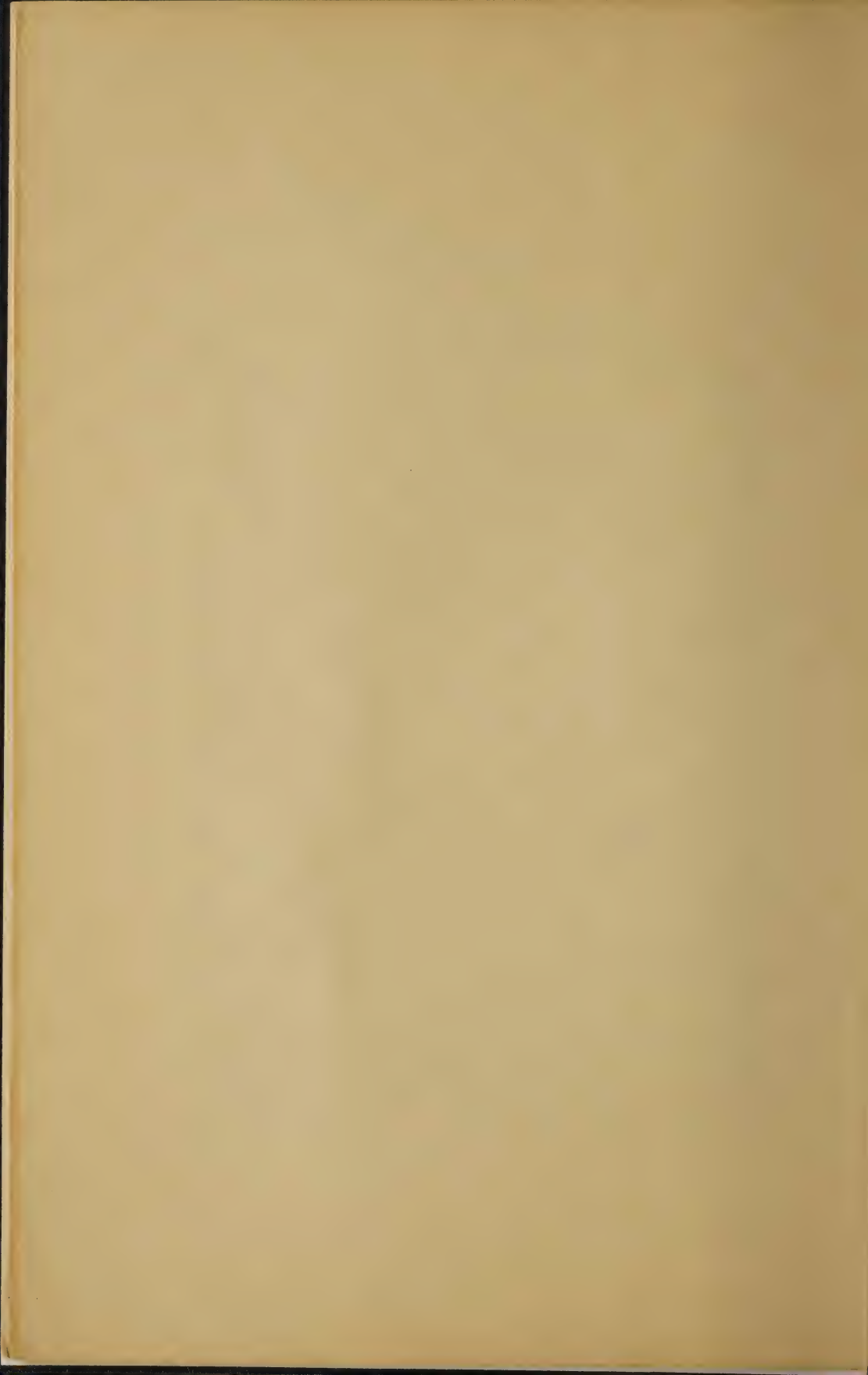
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FOREWORD.

The writer of this history is, in a peculiar sense, a son of the Presbytery. He was born within the bounds of the Chestnut Level congregation and united with that church during the period covered by the Presbytery of Donegal Third. He was the first candidate for the ministry received under the care of the Presbytery of Westminster (April, 1871). He was licensed in 1877, ordained to the ministry in 1879, and held two pastorates, both within the bounds of the Presbytery, Centre twenty-four years, and Lancaster Bethany thirteen years. As student and minister he has been identified with the Presbytery of Westminster during its entire existence. His love for historic research and the fact that he had to do with the records of Presbytery during almost forty years as Permanent and Stated Clerks, may have furnished some fitness for the task. The work has been a labor of love, and if our churches shall realize more fully their priceless heritage in the past, the glorious opportunity of the present, and our blessed Lord be more honored in it all, the effort will be amply repaid.



INTRODUCTION.

The writing of history—this history—has been a delightful task. A task, because records running through two hundred years and more had to be read; records rusty with age, replete with abbreviations most difficult to decipher, and written in various hands not easy to read. Then, again, if the results of research are to be most beneficial, we must learn what deductions others have made from these same facts and incorporate them with our own so as to make the work most complete. This has been a task, a tremendous task, and yet one of delight, because of new discoveries of facts along the path of the history of our beloved church, new insight into the care God exercises over His own, and a new faith in the mission of His church here on earth. It has been delightful to note “the hand of God in the history” of our church.

It has been a long time since the matter of a history of our Presbytery was broached. As early as 1853 pastors were urged to prepare histories of their respective churches and present them to the Historical committee. The inspiration for this action of Presbytery seems to have been the publishing of a pamphlet history of the Cedar Grove church by the Rev. John Leaman, M.D., its pastor. In 1867-1868 the Rev. Thomas M. Crawford made a vigorous effort to secure histories of individual churches, through their pastors, and some valuable material was secured, which has not, until now seen the light. Historical committees were appointed, re-appointed and enlarged, and from time to time reported progress, although no other evidence

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of work done by them is extant today. In September, 1888, the Presbytery directed its Historical committee to prepare a compend of the history of the Presbytery from the earliest date including the Presbytery of Donegal. No committee seems to have had the temerity to attack this proposition, because of the great problem involved. In 1894 a committee of five ministers was appointed to prepare a history of the Presbytery and a short historical sketch of each of its churches. No work seems to have been done by this committee in this line, and little wonder, for busy pastors could not find the time. It was not until the spring of 1916, when the present chairman of the Historical committee permanently relinquished the pastorate, that the carrying out of the action taken by the Presbytery so long before was made possible.

Presbytery in April, 1916, took the following action:

1. That the Historical committee be, and is hereby, authorized to prepare a history of Westminster Presbytery and its predecessors covering our territory.

2. That in order to the accomplishment of this work the co-operation of all our pastors and Sessions is hereby earnestly requested, and the Committee authorized to ask for access to all necessary Presbyterian and Synodical records.

3. That the necessary expense for carfare, stationery, etc., be covered from the treasury of Presbytery.

This was the warrant for the work. The work itself now began in earnest. The committee, as then constituted, was Rev. Robert L. Clark, Rev. Arthur Northwood, and Elder Alex. M. Grove. For a little more than a year the expense of the committee was borne by the Presbytery. The lay member of the committee, Mr. Grove, then made a proposition to the committee that since he could not take time from his business to

Introduction

aid in the research work, that work should be done by the clerical members, and he would pay the bills. From that time until the data was all secured the expense was met from Mr. Grove's private purse.

Frequent visits were made to Baltimore to consult the records of that Presbytery, and to the Presbyterian Historical Rooms in Philadelphia, where are stored the records of Donegal from its organization in 1732-1786, with the exception of those from 1750-1759, which are irrevocably lost; the records of New Castle Presbytery, which had to be read to 1842, on account of the frequent re-crossing of Presbyterial lines in those early days. Visits to Harrisburg had to be made in order to consult the records of the Presbytery of Carlisle, which are stored there; and also the records of the Presbytery of Harrisburg, New School. The tediousness of the work required many visits, especially to Philadelphia. Access was had by the chairman to the records of Donegal, 1842-1870, and to the records of Westminster from its organization, in his own home, where these records are in his care as Stated Clerk of the Presbytery, and stored in the Presbyterial safe.

The Rev. Arthur Northwood continued on the committee until he left the Presbytery, in 1920, when the Rev. George H. Shea was appointed to the vacancy. The committee organized itself with Rev. Robert L. Clark as Chairman and Editor; Rev. George H. Shea as Secretary, and Mr. A. M. Grove as Treasurer. The secretary rendered valuable aid to the chairman in securing data from Presbyterial and Synodical records. He also secured the subscriptions from the various churches for the history. The treasurer, by his own personal effort, secured the fund for underwriting the history, and in general, managed the finances of the undertaking.

Introduction

A few of the older churches, Donegal, Leacock, Pequea, Cedar Grove, Middle Octorara, Slate Ridge, Centre, Hopewell, and York First, had caused pamphlet histories of these respective churches to be prepared. These were submitted to the Historical committee and they were greatly appreciated. It seems passing strange that grand, historic churches like Chestnut Level, Lancaster First, Little Britain, and Chanceford, had never done anything in this line. They now find themselves for the first time with a permanent record.

The chairman of the committee has had at his elbow certain valuable pamphlet documents, secured while he was in the Western Seminary, 1875-1878, Webster's History of the Presbyterian Church, in America, from its origin until 1760; Annals of the Presbyterian Pulpit, by Dr. Sprague; Records of the Presbyterian Church in the U. S. A., 1706-1788; Biographical Catalog of Princeton Seminary, 1815-1909; Centennial Memorial of Presbytery of Carlisle, 1786-1886; Presbyterian Reunion Memorial Volume, 1837-1871; and the files of the Presbyterian Banner on "The Schisms of the Presbyterian Church." All these authorities have been consulted to the enrichment of this book and indebtedness to them is hereby acknowledged.

Nothing has been accepted at second hand. Every fact or date has been scrutinized, the probabilities carefully balanced, and a decision reached.

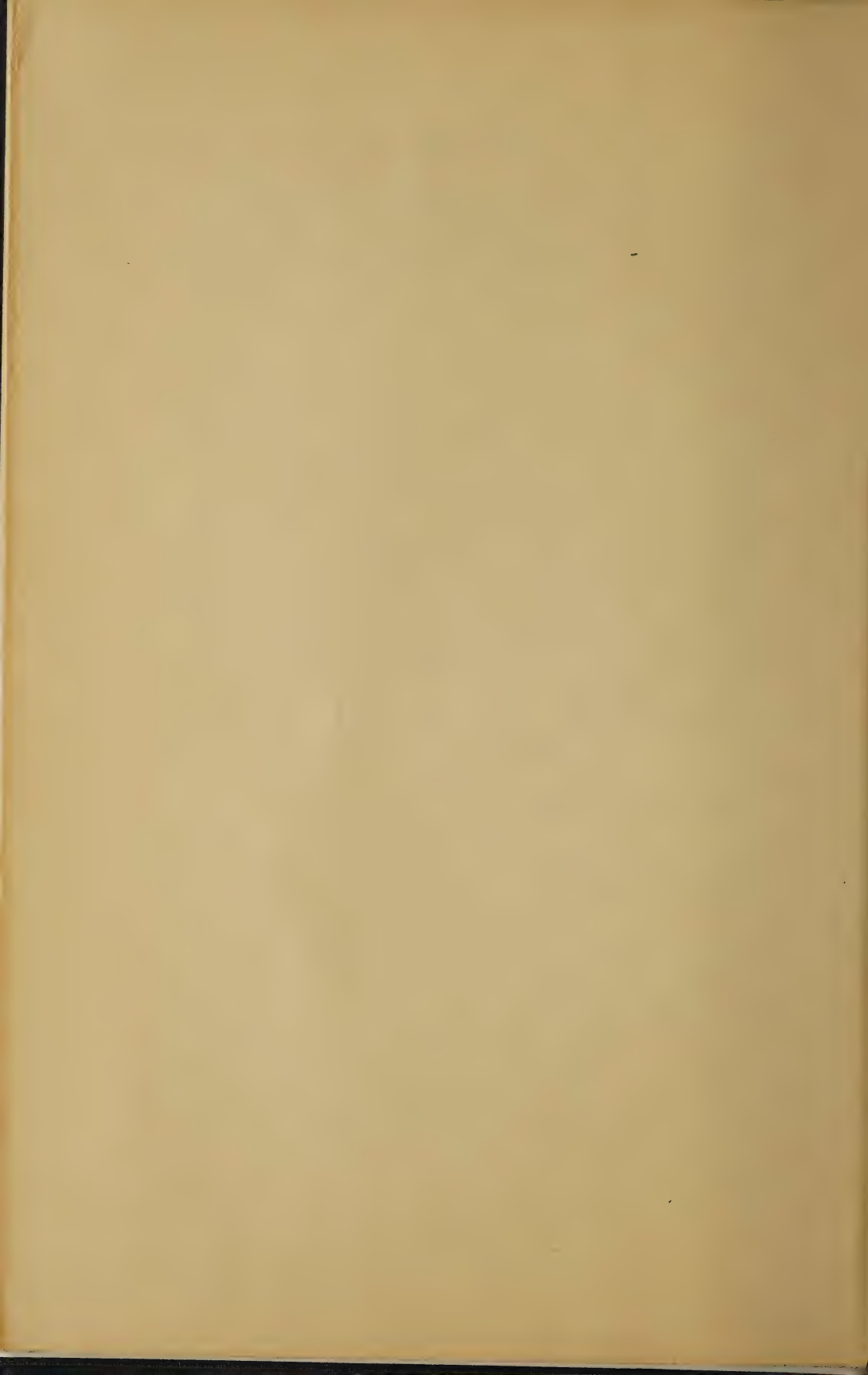
At various times Donegal Presbytery covered a large territory and many churches were organized. Where these churches were located outside the present bounds of our Presbytery, we simply give the date of organization and the Presbytery to which they now belong. There their history will be found. We record three exceptions to this rule, Paxtang and Derry organized in 1732, and Hanover, organized in 1736. By reason

Introduction

of the geographical relation of these churches to those whose history we are recording, they being east of the Susquehanna river, and the peculiar relations which they bore to the troublesome questions which agitated the Presbytery of Donegal, we have carried them with us for a time.

The work of preparation has been long, necessarily long. When two persons had to go on each errand of research a date had to be arranged convenient for both. It was necessary all the while, both when making research and in putting the matter secured into form, that the writer should have the aid of the eyes of another, a "Hobab," as it were, to guide through the wilderness pathways. These willing helpers include every resident member of his family. They shall not be named, but testimony is here borne to the fact that unless their patient aid (in being to the writer instead of eyes) had been had, this book could not have gone forth at this time.

March 21, 1924.



PART I

History of the Presbytery



CHAPTER I.

EARLY PRESBYTERIANISM.

THE HISTORY of Westminster Presbytery and its antecedents is very largely the history of Presbyterianism within the geographical area of Lancaster and York counties, although Donegal Presbytery at times embraced a larger territory. The unfolding of God's plans in this region entailed sacrifice and trial to which we are strangers. "Others labored and we have entered into their labors." The pioneers were staunch patriots and cultured men, who regarded education as the handmaid of religion, and laid the foundation for a church that was both intellectual and spiritual.

In these counties we have the characteristic Presbyterian compound of Dutch, Irish, English, Scotch, French and German, and it has made a sturdy Christian family. The prevailing type, however, was Scotch-Irish.

Whence and Why We Came.

We are familiar with the fact that religious intolerance led many a pious peasant to leave not only Great Britain, but the Continent, for his Master's sake. Religious tolerance led these oppressed people to seek an asylum in America.

Settlements.

From 1607-1682 there were five separate and distinct settlements of Christians in this country, the Episco-

paliens, in Virginia; the Dutch Reformed, in New York; the Congregationalists, in Massachusetts; the Presbyterians and Episcopalians, in South Carolina; and the Quakers, in Pennsylvania and New Jersey.

Following the Irish Rebellion, the king, desiring to re-people the depopulated provinces of Ulster with Protestants, made liberal offers of land and promises of protection. Colonies came from different quarters, but principally from Scotland, whence large numbers came, bringing with them staunch Presbyterianism and rigid adherence to the Westminster Standards. The attempt to establish the Church of England over Scotland, and the consequent persecutions, drove many stalwart Presbyterians to seek a refuge among their brethren, who had preceded them, to the Province of Ulster. These inhabitants of Ulster did not amalgamate with the native Irish and became what is known as the Scotch-Irish. Industrious and frugal, they prospered to a remarkable degree, but this very prosperity invited taxation and restriction on the part of the government, and exorbitant rentals reduced many to a condition of poverty. Finally, this oppression became unbearable, and the attractive terms offered over the sea led those sturdy Scotch-Irish to seek an asylum there, where they might find an opportunity for a free employment of their industry and the exercise of their religious faith.

About seventeen hundred, a large number of these dissatisfied peoples from the North of Ireland came to America and settled along the eastern shores of Pennsylvania, Delaware and Virginia. In 1709, Robert Galt, the first Presbyterian settler in Lancaster county, crossed the Octorara hills and settled in the Pequea valley. Doubtless, he was one of the organizers of the Pequea church, and the honored name still

continues in that section. He was followed by other settlers from the North of Ireland and by the French Huguenot refugees, who began peopling the beautiful and the fertile Pequea valley. Originally, the northern portion of Lancaster county was settled by the Dutch and Germans, hence a large number of Dutch Reformed, German Reformed, Mennonite and Lutheran churches.

In the early part of the eighteenth century there was another influx of immigrants from the North of Ireland into Pennsylvania. Many of them landed at New Castle and, passing through Chester, came into Lancaster county. Along the Conowingo a settlement was made at Chestnut Level, and moving on up the Susquehanna river on the eastern side, to the valley of the Chiquo Salunga, in Lancaster county, Donegal church was organized, but at a date not now definitely to be determined. Following the Octorara a settlement was made on the West Branch and called Middle Octorara. Leacock was an offshoot of Pequea, and Lancaster, possibly the resultant of influences moving westward from Pequea and eastward from Donegal.

As early as 1730 a movement began "over the river" into what is now known as York county, which was easy of access by reason of various ferries, and after 1736, when the Indians ceded their claims to that territory, this movement was greatly accelerated. Settlements were made at Slate Ridge, Chanceford, Round Hill (Hopewell), York Town, and Monaghan. The settlers in lower York county were of the same Scotch and Scotch-Irish Presbyterian stock as the settlers in middle and lower Lancaster county. They were devout worshippers, thoroughly Calvinistic, held to a representative form of government, a trained ministry, and to education as the handmaid of religion.

Organized Presbyterianism.

As nearly as can be ascertained, the first distinctively Presbyterian church in Philadelphia was organized in the year 1698. Elsewhere Presbyterian churches seem to have been established previous to this date. The first Presbytery was organized probably in 1705, although the date cannot be accurately ascertained since a portion of the record is lost. This Presbytery, which was called Philadelphia, consisted of seven members—Francis Makemie, John Hampton, George McNish, Samuel Davis, Nathaniel Taylor, John Wilson and Jedediah Andrews.

The progress of the work was so rapid that the following action was taken September 20, 1716, at Philadelphia: "It having pleased divine Providence so to increase our number as that, after much deliberation, we judge it may be more serviceable to the interests of religion to divide ourselves into subordinate meetings or Presbyteries, constituting one annually as a Synod, to meet at Philadelphia or elsewhere, to consist of all the members of each subordinate Presbytery or meeting for this year at least,

"THEREFORE, It is agreed by the Presbytery, after serious deliberation, that the first subordinate meeting or Presbytery to meet at Philadelphia, or elsewhere, as they shall see fit, to consist of these following members, viz.: Masters Jedediah Andrews, Malachi Jones, Howell Powell, Robert Orr, John Bradner and Joseph Morgan.

"The second to meet at New Castle, or elsewhere, as they shall see fit, to consist of these, viz.: Masters James Anderson, Daniel McGill, George Gillespie, Robert Wotherspoon, David Evans and Hugh Conn.

"The third to meet at Snow Hill, or elsewhere, to con-

sist of these, viz.: Masters Samuel Davis, John Hampton and John Henry.

“And in consideration that only our brethren, Mr. George McNish and Mr. Daniel Pumry, are of our number upon Long Island, at present, we earnestly recommend it to them to use their best endeavors with the neighboring brethren that are settled there, which as yet join not with us, to join with them in erecting a fourth Presbytery. (This plan succeeded and the Presbytery of Long Island was enrolled with the other Presbyteries in the Synod.) As to the time of the meetings of the respective Presbyteries, it is ordered that that be left to their own discretion.”

It was ordered that a book be kept by each of the said Presbyteries, containing a record of their proceedings, and that the said book be brought every year to our anniversary Synod to be revised.

It was also ordered that Session books be brought into and revised by the respective Presbyteries to which they shall after this belong.

This Synod first met September 17, 1717. Rev. Jedediah Andrews was Moderator, and Rev. Robert Wotherspoon was Clerk. In 1724 the Synod became a delegated body. However, it met every third year as a whole Synod.

CHAPTER II.

PRESBYTERY OF DONEGAL FIRST.

1732-1765.

THE PRESBYTERY of Donegal was organized September 21, 1732, as will appear from the following record from the minutes of the Synod of Philadelphia: "It being overtured by the Committee of Overtures, that an erection of a new Presbytery in Lancaster county should be appointed by the Synod, it was voted by a great majority that Masters Anderson, Thomson, Boyd, Orr and Bertram be members of a Presbytery by the name of Dunagall Presbytery." (The word was spelled Dunagall until 1734.)

James Anderson was ordained by the Presbytery of Irvine in Scotland, November 17, 1708. He was installed the pastor of Donegal church, August, 1727, by the Presbytery of New Castle.

John Thompson, who came from Ireland in 1715, was called to Middle Octorara in the fall of 1730. He accepted the call but does not seem to have been installed.

Adam Boyd was licensed in Ireland and came to America in 1724. He was ordained October 13, 1724, and installed pastor of Upper Octorara and Pequea by the Presbytery of New Castle.

William Orr came as a student from Ireland to the Presbytery of New Castle and was licensed in 1730. He was later installed pastor of the church at Nottingham.

William Bertram came from Ireland and the Pres-

bytery of Bangor. He united with the Synod of Philadelphia September 20, 1732. The following is the record of his admission: "The Rev. William Bertram desiring admission into this Synod, and producing most ample testimonials from the Presbytery of Bangor in Ireland, of his ordination, ministerial qualifications, and regular Christian conversation, after his declaring his full and free assent unto the Westminster Confession and Catechisms as the confession of his faith, the Synod unanimously and cheerfully complied with his desire of admission as a member of this Synod." The next day he became a member of the Presbytery of Donegal just organized.

The churches in Donegal Presbytery at the time of its organization, according to the act of erection, were Chestnut Level, Donegal, Little Britain, Middle Octorara and Pequea. But geographical lines were loosely drawn in those days and as Adam Boyd was pastor of Upper Octorara, which was in New Castle Presbytery, as well as of Pequea, Pequea was not listed in Donegal Presbytery. Adam Boyd was received into the Presbytery of Donegal October 11, 1732, from New Castle Presbytery. Pequea is named as in Donegal Presbytery June 5, 1733. Again William Orr, while a member of the Presbytery of Donegal, was the pastor of Nottingham and Lower Octorara churches. As these churches were outside Lancaster county, they did not belong to Donegal Presbytery. As late as 1743 we find the following record: "In 1743 Alexander McDowell was dismissed to New Castle Presbytery, and the next year he was fully joined with New Castle Presbytery, as was the church of Nottingham." The churches actually named as being in the Presbytery of Donegal, at the time of its organization, were Middle Octorara, Donegal, Chestnut Level, Derry and Paxtang.

The First Meeting.

The first meeting of Donegal Presbytery, within its bounds, was held at Donegal church, October 11, 1732. Present at this meeting, James Anderson, John Thomson and William Bertram. Absent, Adam Boyd and William Orr. Two Ruling Elders were present, Alexander Robertson and Richard Alison. John Thomson was Moderator of this meeting and William Bertram Clerk.

Services at Derry and Paxtang had been held as early as 1725, and calls from these congregations had been presented to New Castle Presbytery for Rev. William Bertram. At the above mentioned first meeting of Donegal Presbytery, held at Donegal church October 11, 1732, commissioners from Derry and Paxtang asked for an answer to this call. It was accepted and he was installed November 15, 1732. It would seem as though the date of organization usually given as 1733 should be 1732, as a pastor could not have been installed without an organization.

The second meeting of the Presbytery of Donegal was held at Chestnut Level in March, 1733, and the pastor of that church was the Moderator of the Presbytery.

Assistants and Records.

At Philadelphia, September 10, 1714, the following was recorded: "For the better establishing and settling congregations, it is ordered and appointed that in every congregation there be a sufficient number of assistants chosen, to aid the minister in the management of congregational affairs, and that there be a book of records to the effect, and that the same be annually brought here to be revised by the Presbytery."

Territory and Development.

The original territory of Donegal Presbytery was Lancaster county, Pennsylvania, and as there was no county west of Lancaster in that state, the territory of the Presbytery extended as far west as settlers from time to time were led to go. The Presbytery was essentially missionary and pushed its work within its allotted territory and churches were rapidly organized. The effort of the Presbytery was not expended solely in Lancaster county or even in Pennsylvania, but extended to Virginia and the Carolinas. In 1736 John Thomson, pastor at Chestnut Level, went to Canodo Summit in Virginia on a mission, and Rev. Alexander Craighead supplied his pulpit during his absence. In 1743 Mr. Thomson was sent as a missionary to the "Back Parts" of Virginia. Later supplies were sent to South Mountain, Virginia, Patemark, Opekin and Bull Skin. At Donegal, October 23, 1764, supplies were asked for from Orton's county, Maryland; Bull Skin, Virginia; Mecklenburg and other points in North Carolina, and also from points in South Carolina. Supplies were sent at various times to these and other points, churches were organized and Presbyteries were erected. In this connection we find this interesting note: "While contention was rife, yet the work was pushed and ministers sent to the headwaters of the Shenandoah and James rivers, and 'to convey the gospel to the Back Parts of Virginia.' "

Boundaries Irregular.

The territory occupied was large, the ministers were few, and travel difficult, and it is not surprising, in view of these things, that Presbyterial lines were not carefully drawn, or if so, were not strictly regarded. In

1754, upon an application from the Presbytery of New Castle for assistance, it was ordered that Adam Boyd, of Upper Octorara, and Sampson Smith, of Chestnut Level, sit with them until our next meeting, and they were excused from attending Donegal farther than they think convenient. It is evident from the minutes of Synod that the reason for this action, on their part, was the small number of ministers in New Castle Presbytery, the number having been reduced to four. In 1756 Adam Boyd and Sampson Smith were recorded in the minutes of Synod as being from New Castle Presbytery, and so continued until 1759, when, as a result of the reunion, Messrs. Sampson Smith, Robert Smith, John Roan, already laboring within the bounds of Donegal, and John Hoge were added to that Presbytery. In 1759 a complaint was lodged against the First Presbytery of New Castle before the Synod. Synod appointed the members of the present Presbytery of New Castle, together with a committee consisting of John Elder, John Roan and John Steel, members of Donegal Presbytery, and John Miller, to be a committee to take such notice of the grounds of this complaint as they shall judge necessary. This united body was to meet at Chestnut Level in Donegal Presbytery, and the Presbytery of New Castle was to cite the necessary evidences, and notify the absent members who are appointed. This was a strange crossing of Presbyterial lines. Another remarkable illustration of this kind is the fact that in 1763 the Synod received a supplication from the First congregation of Nottingham to be separated from New Castle Presbytery and to be added to Donegal. The result was that the other congregation of West Nottingham, Little Britain, and its minister-elect, James Hunt, and Mr. Strain and his congregations, Slate Ridge and Chanceford, and the First con-

gregation of West Nottingham were set off from New Castle and joined to Donegal. This would indicate that Little Britain, Slate Ridge and Chanceford, which belonged to Donegal, had for some reason been set off to New Castle and "are now returned," while churches outside Lancaster county are joined to Donegal.

Extended Fields and Careful Culture.

The field ministered to by a pastor in those days was always large, the work arduous and the compensation small. For example, Adam Boyd became the pastor of Upper Octorara and Pequea in 1724. In 1727 the families on the West Branch of the Octorara asked for one-third of Mr. Boyd's labors, promising a stipend of fifty-one pounds. It being learned that the site of their meeting house was nine miles from Upper Octorara by one road and eleven by another, Mr. Boyd was directed to preach every sixth Sabbath at Middle Octorara. In addition to the territory of these three congregations he also had charge of that now covered by Leacock and Bellevue, of Donegal, Forks of Brandywine, Doe Run, Waynesburg, and Faggs Manor. Notwithstanding the fact that the fields were so large, there was an earnest endeavor to give careful culture to them and to secure a larger supply of ministers. In 1743 efforts were made to secure more candidates for the ministry and to provide funds to aid them. Plans were under consideration for the founding of a school for the education of youth in Philadelphia, New Castle and Donegal Presbyteries and in 1744 the Synod took over the school established by Dr. Francis Alison at New London in 1743, and arranged for the support of the school through contributions from the various congregations, students being given instruction in language, philosophy and divinity, free of charge. For

Dr. Alison, the master of the school, twenty pounds per year, with an additional fifteen pounds for an "usher," were promised.

In early days churches were visited by the Presbytery. The pastor was given a text previously and required to preach a sermon upon which the Presbytery passed judgment. Pastors, elders and people were each interrogated separately as to the fidelity of the other two. Derelicts were dealt with as was deemed best.

The Sabbath.

In 1759 Robert Smith and John Roan were appointed to appeal to the Court of Quarter Sessions with reference to proof of Sabbath unnecessary journeys and driving of carriages.

The Narrative.

In 1761, at Donegal, inquiry was made into the state of religion in the congregations and this would seem to be the "Narrative of Religion" in embryo.

Discipline.

Ecclesiastical discipline, that lost art of the present day, seems to have been in active operation in the days of which we write judging by the frequent record of trials in both Presbytery and Synod. A careful watch seems to have been exercised over ministers as to soundness of doctrine and both ministers and members as to Christian character and life. A minister, whose wife had done something on Saturday, which he regarded as wrong, refused to allow her to come to the communion table the next day.

As illustrating the strict observance of the Sabbath by the ministers of that day, it may be stated that in

1723 the Presbytery of New Castle rebuked, suspended and deposed one of its members for violating the Lord's Day by washing himself in the "erick." It should be said that the severity of this sentence was partly due to the indiscreet conduct of the brother under rebuke.

In 1741 two ministers of Donegal Presbytery were suspended for intemperance. The condemnation does not seem to have been for drinking, but for drinking too much, as the record says they "drank more than necessary."

The presence of members in the church courts was required in those days. In 1746 Donegal was faulted for being lax in attendance at Synod. In 1756 Joseph Tate was the only member of Donegal Presbytery present in Synod and the next year Samuel Black and John Craig were ordered to attend Synod under penalty of being disowned.

Roll of Ministers, 1740.

The following were the ministers in Donegal Presbytery in 1740: James Anderson, John Thomson, Adam Boyd, Alexander Craighead, Samuel Black, David Alexander, John Elder, Richard Zanchy, William Bertram, Samuel Cavin and Samuel Thomson.

The Old and New Side Schism, 1741-1758.

The Old and New Side schism did not revolve around the question of doctrine as the members on both sides adhered zealously to the Westminster Confession of Faith. There were three questions as to which the ministry of that day were divided.

1. Scholarship. The Old Side being in the main composed of the Scotch and the Scotch-Irish ministers, who came from over the sea, and who had the advan-

tage of university education, insisted on a high grade of scholarship as necessary for the ministry.

2. Revivals. The revivals of that day, with their accompanying physical manifestations, were bitterly opposed by the Old Side party.

3. In regard to church government the Old Side party held to a strict compliance with church order, and the right of every pastor in his work to be free from encroachments from itinerants and especially from revivalists.

On the other hand, those holding to the New Side, while themselves as highly educated as were their brethren of the Old Side, yet believed that the exigencies of the times required that men should be prepared for and introduced into the ministry without the long delay incident to training in foreign schools, and therefore, held that the product of Tennent's Log College at Neshaminy should be licensed and ordained to the work of the ministry.

Again the New Side adherents laid strong emphasis on revivals of religion and endorsed the excessive physical manifestations that characterized them.

Still further they laid little stress on constitutional order and their ministers claimed the right to preach the Gospel where they chose, even crossing the lines of a settled pastorate so to do.

These, in brief, were the differences that existed between the two parties to the great schism.

Let us consider the steps leading to the division begun in 1738 and completed in 1745. The existing condition was an outgrowth of:

First, a shortage of ministers.

Second, a low state of piety in the church.

Third, the "Great Awakening."

Fourth, the unwillingness of the conservative element

to lower the standard of requirements for those who would enter the ministry.

The rapid growth of the infant church, the comparatively small number of ministers coming from over the sea, and the inability of many young men to meet the expense of a college training in the universities of New England or those over the sea resulted in a shortage of ministers. To meet this exigency William Tennent, a graduate of the University of Edinburgh, established his Log College at Neshaminy, near Philadelphia, in 1726, where pious and promising young men could secure an education that would meet the requirements of the Book and the demands of the times. This institution had no standing with the graduates of universities abroad, and they violently opposed it. This seems to have been the first step in the controversy which moved forward with certain precision to the separation of 1741.

In 1733 the Synod, deploring the declining power of godliness in the church, recommended that, as a measure of overcoming this evil, all our ministers exercise great care in the visitation of their families and the pressing of household and secret worship according to the Westminster Directory. Presbyteries were urged to make inquiry of their ministers touching their diligence in these particulars. The next year Synod enjoined a more complete observance of the plan. In 1734 Gilbert Tennent introduced into Synod an overture pressing for a more careful examining of candidates for admission to the Lord's table and for the ministerial office. This overture, after due consideration, was unanimously adopted. The next year, 1735, East Jersey Presbytery reported its inability to carry out the injunction of the Synod as its members were about equally divided on the points at issue, and this condition becoming more aggravated, resulted in the forma-

tion of New Brunswick Presbytery in 1738, consisting of Robert Cross, Samuel Blair, Eleazer Wales, William and Gilbert Tennent, and thus another step toward division was taken.

We would naturally expect a church that recognized the fact of a low state of piety in its ministry and members, and prayerfully sought to remedy this difficulty, would be the subject of revival. This was manifest in the "Great Awakening" which began in 1735 in New England under Jonathan Edwards, swept through the Middle Colonies and on to the southland. The meetings were characterized by outcries and convulsions on the part of those who were impressed by the messages they heard. The coming of George Whitefield to this country had been heralded by the publication of his journals and sermons, and by flattering newspaper notices. He arrived in Philadelphia in November, 1739, and his coming was welcomed by the friends of the "Great Awakening." His captivating eloquence won him many friends. On the subject of the great revival the ministers of the Synod of Philadelphia were divided. The friends of Mr. Whitefield and the revival regarded all who opposed it as setting themselves in opposition to the glorious work of grace and as God's enemies, and condemned them as unconverted men. The opposers of the revival, on the other hand, censured the kind of preaching adopted by its friends; they denounced the physical manifestations accompanying these services and bitterly opposed the measures for promoting them. They were offended at the harsh and uncharitable spirit with which they were denounced and misrepresented by the preachers on the other side. There were wrongs on both sides and thus the "Great Awakening" became a step in the movement toward schism.

The fourth step was the unwillingness of the con-

servative element to lower the standard of requirement for those who would enter the ministry. In 1735 the Synod adopted stringent rules in regard to the reception of candidates for the ministry, the supplying of vacant pulpits, the acceptance of calls, and the restriction of ministers, who must present approved credentials, preach to the acceptance of Presbytery, and adopt the Westminster Confession and Catechisms. Students for the ministry seeking licensure were required to visit the majority of the members of the Presbytery in their homes, that they might have an opportunity to "take a view of their parts and behaviour." The object of these rules was a more careful supervision of the entrance into ministerial and pastoral office. In 1738 to prevent the introduction of incompetent men into the ministry the Synod adopted the following: "That every student who has not studied with approbation, passing the usual courses in some of the New England or European colleges, approved by public authority, shall, before he be encouraged by any Presbytery for the sacred work of the ministry, apply himself to this Synod, and that they appoint a committee of their members yearly, whom they know to be well skilled in the several branches of philosophy and divinity and the languages, to examine such students in this place, and finding them well accomplished in those several parts of learning, shall allow them a public testimonial from the Synod, which till better provision be made will in some measure answer the design of taking a degree in the college. And for encouragement of students let this be done, without putting them to further expenses than attending." The proposal, to require candidates to exhibit a diploma or pass a satisfactory examination before they were taken on trial, was simply conforming to the Westminster Directory.

In the same year the Synod also adopted the following with reference to ministers preaching without the bounds of their own Presbyteries: "That no minister belonging to this Synod shall have liberty to preach in any congregation belonging to another Presbytery whereof he is not a member, after he is advised by any minister of such Presbytery that he thinks his preaching in that congregation will have a tendency to procure divisions and disorders, until he first obtain liberty from the Presbytery or Synod so to do." There seems to have been no opposition to this plan until 1739, when the Presbytery of New Brunswick dissented on these two points. With reference to ministers preaching within bounds of other Presbyteries the action of last year was more clearly defined; and with reference to candidates for the ministry it was decided that the examination should be by the whole Synod instead of by a committee.

The Presbytery of New Brunswick, according to its record book, having violated the rule with reference to examination of candidates, the Synod did adjudge the Presbytery disorderly in this matter and declined to admit the said member to be a preacher of the gospel.

In 1740 the Synod reaffirmed the action as to students and somewhat modified that as to irregular preachers.

At Donegal church, April 7, 1741, an overture was presented by John Thomson and some members of his Session as to irregular preachers and people going to hear them. It was voted by a great majority to put the overture into practice. This overture was signed by John Thomson, Robert Porter, Robert King, and Andrew Craig. This clearly indicates that the trouble with which the Synod was contending affected the Presbytery of Donegal.

The matter reached a crisis in 1741 when the following protest was presented to the Synod:

“Reverend Fathers and Brethren, we hereby humbly and solemnly protest, in the presence of the great and eternal God, and his elect angels, as well as in the presence of all here present, and particularly to you, Reverend Brethren, in our own names, and in the names of all, both ministers and people, who shall adhere to us, as follows:

“1. We protest that it is the indispensable duty of this Synod to maintain and stand by the principles of doctrine, worship, and government, of the Church of Christ, as the same are summed up in the Confession of Faith, Catechisms, and Directory, composed by the Westminster Assembly, as being agreeable to the Word of God, and which this Synod have owned, acknowledged, and adopted as may appear by our Synodical records of the years 1729, 1736, which we desire to be read publicly.

“2. We protest that no person, minister or elder, should be allowed to sit and vote in this Synod, who hath not received, adopted, or subscribed, the said Confessions, Catechisms, and Directory, as our Presbyteries respectively do, according to our last explication of the Adopting Act; or who is either accused or convicted, or may be convicted before this Synod, or any of our Presbyteries, of holding or maintaining any doctrine, or who act and persist in any practice contrary to any of those doctrines, or rules contained in said Directory, or contrary to any of the known rights of Presbytery, or orders made or agreed to by this Synod, and which stand yet unrepealed, unless, until he renounce such doctrine, and being found guilty, acknowledge, confess, and profess his sorrow for such sinful disorder, to the satisfaction of this Synod, or such inferior

judicatory as the Synod shall appoint or empower for that purpose.

“3. We protest that all our protesting brethren have at present no right to sit and vote as members of this Synod, having forfeited their right of being accounted members of it for many reasons.

“4. We protest that, if, notwithstanding of this our protestation, these brethren be allowed to sit and vote in this Synod, without giving suitable satisfaction to the Synod, and particularly to us, who now enter this protestation, and those who adhere to us in it, that whatsoever shall be done, voted, or transacted by them, contrary to our judgment, shall be of no force or obligation to us, being done and acted by a judicatory consisting in part of members who have no authority to act with us in ecclesiastical matters.

“5. We protest that, if, notwithstanding this our protestation, and contrary to the true intent and meaning of it, these protesting brethren, and such as adhere to them, or support and countenance them in their anti-Presbyterian practices, shall continue to act as they have done this last year, in that case we, and as many as have clearness to join with us, and maintain the right of this judicatory, shall be accounted in no wise disorderly, but the true Presbyterian church in this Province, and they shall be looked upon as guilty of schism, and the breach of the rules of Presbyterian government, which Christ has established in His church, which we are ready at all times to demonstrate to the world.”

This protest was signed by Ministers Robert Cross, John Thomson, Francis Alison, Robert Cathcart, Richard Zanchy, John Elder, John Craig, Samuel Caven, Samuel Thomson, Adam Boyd, James Martin, Robert Jamison; and Ruling Elders Robert Porter,

Robert McKnight, William McCulloch, John McEuen, Robert Rowland, Robert Craig, James Kerr, Alexander McKnight.

(This lengthy extract is given here, not only because of its importance as an act in producing the schism, but because it is an illustration of the involved style of the writing of that day, and of the devotion of those stalwart men to duty, as they understood it, in writing at such length in a day when there were no fountain pens, no stenographers and no typists, but when the work had to be done with a quill.)

The purpose of this protest was, in part, the exclusion of the Brunswick brethren from the Synod. On its presentation "it was canvassed by the former protesting brethren (the Brunswick party), whether they or we are to be looked upon as the Synod. We maintained that they had no right to sit, whether they were the major or the minor number. Then they mentioned that we should examine this point, and that the major number was the Synod. They were found to be in the minor part, and upon this they withdrew."

This resultant grew out of the fact that the Presbytery of New Brunswick, composed of the Tennents and their friends, the friends of Whitefield and the revival, openly set at defiance the two deliverances of the Synod of 1738. They refused to consent that their candidates should be examined by the committee of Synod and they persisted in sending their members to preach within the bounds of other congregations connected with the Synod without consent of the pastors.

The Presbytery of New York sought to reconcile these brethren and in 1742 a conference was ordered that the difference might be adjusted. No coalition was effected by this effort, but a protest was entered that the "Brunswick brethren" had been illegally excluded

in 1741. On its part the Synod declared that they had been excluded by its vote as they refused to give satisfaction for the points complained of and upon that they had withdrawn.

In 1743 the Presbytery of New York presented an overture to the Synod at Philadelphia, asking "that the protest on which the Brunswick brethren were excluded be withdrawn and these brethren peaceable take their place in Synod as formerly." After discussion this overture was unanimously declined.

In 1745, at the request of representatives of the New York Presbytery, an overture was prepared by the Synod of Philadelphia, looking to the restoration of the Brunswick party. This overture, when prepared, was not acceptable to the representatives of the New York Presbytery and they requested to be allowed, with the consent of this body, to erect another Synod to be known as the Synod of New York. The Synod of Philadelphia voted not to interpose any objection and the separation which began in 1741 was complete.

The three Presbyteries, New York, New Brunswick and New Castle Second, were constituted into the Synod of New York, known as the "New Side" Synod, which first met September 19, 1745.

We have entered thus fully into the history of this schism because of the peculiar relations which the Presbytery of Donegal sustained to the events and to the times. Webster in his "History of the Presbyterian Church in America," says "Donegal Presbytery was the field of the sorest conflict. Other Presbyteries were on the circumference of the tornado, but it lay in the center and was devastated by its maddest whirlings and its mightiest uprootings. The senior ministers were Thomson of Chestnut Level, Boyd of Octorara, and Bertram of Derry; next in age was Alexan-

der Craighead of Middle Octorara, a standard-bearer in the warfare, and with him was associated, in opposition to the rest of the body, David Alexander of Pequea. They two declined attendance on the stated meetings because candidates were licensed and ordained after superficial examination and countenanced the itineration of Finley and were themselves complained of for seeking to promote divisions Thomson complained of Blair for intruding into his charge at Chestnut Level, to foment alienation of feeling. Besides Craighead was charged with making adherence to the solemn League and Covenant a term of admission to church privileges, while the sin of drunkenness lay at Alexander's door."

During the ministry of David Alexander at Pequea, 1739-1749, George Whitefield labored at Pequea, preaching either from or under some of the trees which stood in front of the church, and his preaching powerfully stirred the people. On the way to and from service it was not an unusual sight to see groups of anxious inquirers holding prayer-meetings by the wayside, and asking one another the way of salvation. It is said that as the crowds gathered, Whitefield would look beyond his audience, and as he saw them coming, would say, "We'll win these for Christ also."

The Presbyteries of Donegal and New Castle remained with the Synod of Philadelphia, which was called the Old Side Synod. Donegal was seriously affected by this controversy and when the division came, Alexander Craighead and David Alexander withdrew from the Synod. The other members, John Thomson, Richard Zanchy, John Elder, John Craig, John Caven, Samuel Thomson and Andrew Boyd, all remained true to the Old Side and signed the protestation of 1741, which was the immediate cause of the

division. The ministers and churches connected with the Presbyteries of Donegal and New Castle, sympathizing with the Presbytery of New Brunswick, were formed into a new Presbytery called the Presbytery of New Castle, later called New Castle Second. Pequea and Leacock joined the New Side and separated from the Presbytery of Donegal and joined New Castle Second, as did also their pastor, Reverend David Alexander, "who warmly espoused the New Side, protested against the Synod's decision in relation to candidates, set at nought their rule about intrusion, and finally, December 29, 1740, he was suspended for despising the authority lodged by Christ in His judicatories. He, however, sat in Synod in May, 1741, and withdrew on the exclusion of the Brunswick brethren and in August, 1742, was sent to the Great Valley on account of the great necessity there. Subsequently he is not mentioned."

While Pequea joined the New Side, yet the church was not a unit in this matter and was rent in twain. The Old Side portion was organized into a church, or at least was in some way banded together, and worshiped in a house across the way from the parent church (the house is now the home of the sexton) and may have been supplied by Donegal Presbytery, as there is a record that "Donegal Presbytery was opposed to David Alexander and sent supplies over the Welsh mountain to Pequea church." The New Side portion of Middle Octorara and the Covenanters under Reverend John Cuthbertson worshipped in the same house but at different times.

The interest of Donegal Presbytery in this matter is indicated by an overture brought in by Donegal Presbytery to the Synod of Philadelphia in 1736, "that in the adoption of the rules approved by Synod there

was no purpose on the part of Synod to let down as to the Westminster Confession, Directory and Catechisms, and in its final form this overture was adopted by the Synod *nemine contradicente*."

Alexander Craighead.

Alexander Craighead was a unique figure in the church in these troublesome times. He was probably a son of Reverend Thomas Craighead, and if this be true, he was a brother-in-law of the Reverend Adam Boyd who married a daughter of Reverend Thomas Craighead. He appeared before Donegal Presbytery January 5, 1734, the day Reverend Thomas Craighead was ordained and installed pastor of Pequea church. He was licensed October 8. He was sent to Middle Octorara and "over the river," being the first to whom that duty was assigned. He was called to Middle Octorara April 9, 1735, and was installed November 18. He accompanied Whitefield while in Chester county and "they made the woods ring as they rode with songs of praise." He held that ministers should roam as evangelists wherever they desired and should not be confined to one congregation. He was charged with introducing new terms of communion in that he required parents when having their children baptized to adopt the "Solemn League and Covenant." After his trial and suspension, a brief account of which will be found in the sketch of Middle Octorara church in this volume, he allied himself with the New Brunswick Presbytery, but he soon separated from it because it would not revive the "Solemn League and Covenant." For a time thereafter Mr. Craighead adhered to the views and methods of the Reformed church, and was instrumental in organizing some churches of that persuasion in the bounds of Donegal Presbytery, notably one

near Middle Octorara. The Reformed church in Scotland failing to respond to his appeal for ministers, he later returned to his former faith. In May, 1743, Thomas Cookson, Esq., one of his Majesty's Justices for Lancaster county, brought in a paper to Synod. The Synod dropped all other business and took up the consideration of this paper, denouncing it as treasonable, and said, "We hereby declare with the greatest sincerity, that we detest this paper, and with it, all principles and practices that tend to destroy the civil and religious rites of mankind, or to foment or encourage sedition or dissatisfaction with the civil government that we are now under, or rebellion, treason, or anything that is disloyal. If Mr. Alexander Craighhead be the author, we know nothing of the matter. He has been no member of our society for some time past, nor do we acknowledge him as such and heartily lament that any man that was ever called a Presbyterian should be guilty of what is in this paper."

He is said to have removed to Windy Cove, on Cowpasture river, in Augusta county, Virginia, in 1749. A large buttonwood tree, close to the river bank, marks the site where stood his humble cabin. About a half-mile above stood his little log church. Nothing now remains of it but a few stones of the back-wall of the fireplace, amidst a thick grove of trees. He and his people went to the house of God fully equipped to meet any sudden attack of savages. He joined New Castle Presbytery before the fall of 1754. On Braddock's defeat his congregation fled from the frontier and a portion settled in North Carolina. In January, 1758, he was sent to Rocky River in North Carolina and to other vacancies. He was called to Rocky River in April, 1758. He died in March, 1766, leaving behind him the affectionate remembrance of his faithful, abundant and use-

ful labors. He was buried at Sugar Creek. No stone marks his grave, but it is known by two large sassafras trees which are said to have grown from sticks on which his coffin had been borne to the grave, having been thrust into the ground.

The Reunion, 1758.

Neither of the parties to the division was happy in this divided state. It was not long before steps were taken the purpose of which was to re-unite the two Synods.

Proposals of union were presented to the Synod of Philadelphia by the Synod of New York in 1749. A commission was appointed by the Synod of Philadelphia to prepare materials to be submitted to both Synods, and the Synod of Philadelphia directed that the paper so prepared be laid before all its Presbyteries for their opinion and suggestion. During the next year the representatives of the two Synods met but no progress toward union was made. However there was an exchange of expressions of good will between the two Synods. In 1751 nothing was accomplished because of a misunderstanding as to the exchange of "proposals." The Synod of Philadelphia met a second time in that year, in the month of September, and made proposals as a basis of union with the Synod of New York. The next year proposals of union from the New York Synod were received by the Synod of Philadelphia but they were not approved. On the other hand a somewhat caustic overture was approved and sent to the Synod of New York because "their present attitude did not seem consistent with their former declarations." In 1754 the Synod of Philadelphia recommended that representatives of the Synods consider proposals before they are presented to the Synods

themselves. The protest of 1741 seemed to be the greatest obstacle to reunion on the part of the Synod of New York and it asked, as a condition of union, that the Synod of Philadelphia annul that protest. In 1755 Commissioners were appointed by the Synod of New York and met with Commissioners from the Synod of Philadelphia. The Synod of Philadelphia proposed "forgiving and forgetting" on both sides as a basis of union, and declined to annul the protest of 1741, declaring only the protestants themselves could do that. The year following the negotiations were continued, counter proposals were made, the protest of 1741 still being the leading obstacle. With reference to this point the Synod of Philadelphia declared that it had never judicially approved the protest but that it was the act of the protestants themselves, and thus the bone of contention was removed.

In 1757 in accordance with a suggestion made by the Synod of Philadelphia in 1756 that Commissioners be appointed by each Synod to prepare a plan of union, these Commissioners having been appointed, prepared such a plan. In the year 1758 both Synods met in Philadelphia, the said plan was submitted to them and, after certain amendments made by each Synod had been agreed to by the other, it was unanimously agreed to by both Synods on the morning of May 29. The following is the

Plan of Union.

"The Synods of New York and Philadelphia, taking into serious consideration the present divided state of the Presbyterian church in this land, and being deeply sensible that the division of the church tends to weaken its interest, to dishonor religion, and consequently its glorious Author; to render government and discipline

ineffectual and finally to dissolve its very frame; and being desirous to pursue such measures as may most tend to the glory of God and the establishment and edification of His people, do judge it to be our indispensable duty to study the things that make for peace, and to endeavor the healing of that breach which has for some time subsisted amongst us, that so its hurtful consequences may not exist to posterity; that all occasion of reproach upon our society may be removed, and that we may carry on the great designs of religion to better advantage than we can do in a divided state; and since both Synods continue to profess the same principles of faith, and adhere to the same form of worship, government and discipline, there is the greater reason to endeavor the compromising those differences, which were agitated many years ago with too great warmth and animosity, and unite in one body.

“For which end, and that no jealousies or grounds of alienation may remain, and also to prevent future breaches of like nature, we agree to unite and do unite in one body, under the name of the Synod of New York and Philadelphia, on the following plan:

“I. Both Synods having always approved and received the Westminster Confession of Faith, and Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine, founded on the word of God, we do still receive the same as the confession of our faith, and also adhere to the plan of worship, government, and discipline, contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry, that they preach and teach according to the form of sound words in said Confession and Catechism, and avoid and oppose all errors contrary thereto.

“II. That when any matter is determined by a major

vote, every member shall either actively concur with, or passively submit to such determination; or, if his conscience permit him to do neither, he shall, after sufficient liberty modestly reason and remonstrate, peaceably withdraw from our communion, without attempting to make any schism. Provided always, that this shall be understood to extend only to such determinations as the body shall judge indispensable in doctrine or Presbyterian government.

“III. That any member or members, for the exoneration of his or their conscience before God, have a right to protest against any act or procedure of our highest judicature, because there is no further appeal to another for redress; and to require that such protestation be recorded in their minutes. And as such a protest is a solemn appeal from the bar of said judicature, no member is liable to prosecution on the account of his protesting. Provided always, that it shall be deemed irregular and unlawful, to enter a protestation against any member or members, or to protest facts or accusations instead of proving them, unless a fair trial be refused, even by the highest judicature. And it is agreed, that protestations are only to be entered against the public acts, judgments, or determinations of the judicature with which the protestor’s conscience is offended.

“IV. As the protestation entered in the Synod of Philadelphia, Ann. Dom. 1741, has been apprehended to have been approved and received by an act of said Synod, and on that account was judged a sufficient obstacle to an union; the said Synod declare, that they never judicially adopted the said protestation, nor do account it a Synodical act, but that it is to be considered as the act of those only who subscribed it; and therefore cannot in its nature be a valid objection to the union of

the two Synods, especially considering that a very great majority of both Synods have become members since the said protestation was entered.

“V. That it shall be esteemed and treated as a censurable evil to accuse any member of heterodoxy, insufficiency, or immorality, in a calumniating manner, or otherwise than by private, brotherly admonition, or by a regular process according to our known rules of judicial trial in cases of scandal. And it shall be considered in the same view, if any Presbytery appoint supplies within the bounds of another Presbytery without their concurrence; or if a member officiate in another’s congregation, without asking and obtaining his consent, or the Session’s in case the minister be absent; yet it shall be esteemed unbrotherly for any one in ordinary circumstances, to refuse his consent to a regular member when it is requested.

“VI. That no Presbytery shall license or ordain to the work of the ministry, any candidate, until he give them competent satisfaction as to his learning, and experimental acquaintance with religion and skill in divinity and cases of conscience; and declare his acceptance of the Westminster Confession and Catechisms as the confession of his faith, and promise subjection to the Presbyterian plan of government in the Westminster Directory.

“VII. The Synod declare it is their earnest desire, that a complete union may be obtained as soon as possible, and agreed that the united Synod shall model the several Presbyteries in such manner as shall appear to them most expedient. Provided nevertheless, that Presbyteries, where an alteration does not appear to be for edification, continue in their present form. As to divided congregations it is agreed that such as have settled ministers on both sides be allowed to continue

as they are; that where those of one side have a settled minister, the other being vacant, may join with the settled minister, if a majority choose so to do; that when both sides are vacant they shall be at liberty to unite together."

At three o'clock in the afternoon the two Synods met together as per agreement, the plan was unanimously agreed to, signed by every member of both Synods, and the union was complete.

Of this union it has been said: "This noble declaration is for our church what the Declaration of Independence is for our country. It is a promulgation of first principles, a setting forth of our faith, order and religion as an answer to those who question it. It is a foundation of our ecclesiastical compact; the bond of union."

The above plan of union is given not only because of the high regard in which it was held, but because it illustrates the clear convictions of the ministry of that day as to the truth and the tenacity with which it held to its conviction.

The New Name.

The proposals for reunion had originated in the Synod of New York, had been followed up by it year after year, and the reunited body very properly took the name "The Synod of New York and Philadelphia."

The first and second Presbyteries of New Castle united May 29, 1759. On the reunion the Old and New Side Presbyteries of New Castle met together and Dr. Robert Smith preached a sermon, afterward published, under the title, "A Wheel In the Middle of a Wheel, or the Harmony and Connection of the Various Acts of Divine Providence."

Donegal After the Reunion.

No change was made in the Presbytery of Donegal at that time. Donegal Presbytery was wholly Old Side and consisted of Revs. Samuel Thomson, John Elder, Richard Zanchy, John Steel, Joseph Tate and Robert McMordie.

In 1759 in the remodeling Presbyteries, Sampson Smith of New Castle First, Robert Smith, John Roan and John Hoge, from New Castle Second were added to Donegal Presbytery. To these who had come from New Castle Second by action of the Synod, was added George Duffield who came via New Castle Second of his own motion, making Donegal Presbytery consist of eleven members; seven Old and four New Side members. Pequea and Leacock churches were, in the same year, added to Donegal Presbytery.

Unsettled Conditions.

The years immediately following the reunion were not less stormy in the Presbytery of Donegal than the years that preceded it. The fact is Donegal Presbytery still continued to be the storm centre. The troubles in Presbytery did not grow out of the examination of candidates as had been currently reported, but the trial of Sampson Smith on a charge of immorality, of which he was acquitted, continued to disturb the Presbytery by the animosities it excited; the licensing of William Edmeston, to which many in the Presbytery objected, his consequent charges against John Roan and his appeal to the Synod against the decision of Presbytery; and the recognition of an elder who, in the minds of many, had not been properly ordained; dragged their weary length through Presbytery and Synod and con-

tinued to disturb. The peace plan itself so admirable, so heartily approved, and so unanimously signed, did not bring the result anticipated in this Presbytery. Difference of opinion as to the meaning of some of its articles and the actual out-working of its application in this Presbytery wrought great dissatisfaction. It took time also to remove the traces of division. For example, the church at Paxtang, of which John Elder was pastor, split and the New Side portion called John Roan. The church at Derry, after the death of its pastor, William Bertram, called John Roan of New Side Paxtang. The Old Side portion of Derry had John Elder of Paxtang preach to them. This condition continued until the death of John Roan, fall of 1775, when the factions in Paxtang and Derry were united and the two churches became one charge under John Elder.

The Presbytery of Donegal was disturbed for several years over the question of the proper mode of ordaining Ruling Elders, the Presbytery deciding that it should be in the presence of the congregation. An appeal from this decision was carried to the Synod and the action of the Presbytery was sustained.

The dissatisfaction of a number of the members of the Presbytery of Donegal with the action of the Synod in remodeling the Presbytery was recorded in an overture approved by the Presbytery of Donegal, June 22, 1764, and presented to the Synod in 1765 asking that the Presbytery be erected into two Presbyteries, or that the members added to Donegal Presbytery when the Presbyteries were remodeled, namely Sampson Smith, Robert Smith, John Roan, John Hoge, be ordered to return to their former judicatures. An appeal of five ministers and four elders, taken June 22nd, 1764, was brought in against the vote of the Presbytery

of Donegal authorizing this petition to the Synod. After hearing the Presbytery and the appellants Synod decided not to grant the petition.

Dissolution of Donegal First.

May 23rd, 1765, Synod then erected the members of Donegal Presbytery west of the Susquehanna River together with Rev. Andrew Bay of Deer Creek into a new Presbytery to be known as the Presbytery of Carlisle; and annexed the remaining members of Donegal to the Presbytery of New Castle. The following members of Donegal Presbytery, Rev. Messrs. Joseph Tate, John Elder, John Steel, Sampson Smith, Robert McMordie and John Beard presented a paper to Synod stating that it was difficult to acquiesce in the regulations of Synod respecting the alteration made in the Presbytery of Donegal because they apprehended that no relief of their grievances is thereby afforded; that their right as members was infringed in erecting a new Presbytery out of the Donegal Presbytery, and annexing the remaining members to another Presbytery without consulting said Presbytery or allowing them a vote in that affair; and that that Presbytery, though long respectable and of long standing, was thereby abolished. The Synod heard at length these appellants and then "judged that these brethren were so interested in the affair that they had not a right to vote though they ought to have been consulted previous to any determination about it. As the new Presbytery will have no connection with the affairs which gave rise to their animosity; and the connections of other brethren with the remaining members may tend to allay those prejudices which may be risen too high to be otherwise worn off, the Synod cannot but hope that their grievances

will be found to be in a great measure relieved. And whereas the Presbytery of New Castle is greatly diminished, the Synod concludes that no sufficient reasons are offered for altering their sentiments as to substance and therefore still agree that the late members of New Castle and Donegal Presbyteries to the eastward of Susquehanna be united in one Presbytery, by the name of Lancaster Presbytery, and that they meet the 25th of May at six o'clock in the morning, at the First Presbyterian Church in this city (Philadelphia) and that the Presbytery of Carlisle be continued." This action was taken May 24, 1765 and was the dissolution of the Presbytery of Donegal First, and the calling into existence the Presbytery of Lancaster and the Presbytery of Carlisle. To the records, of course without authority, the clerk appended the following: "Here endeth the book of the records of Donegal Presbytery, the venerable, aged matron having expired in an apoplectic fit before the next appointed time of the meeting of her sons."

Churches Organized.

During the period covered by Donegal First the following churches were organized:

Now in Westminster Presbytery—Leacock 1741; Slate Ridge 1750; Chanceford 1751; Hopewell 1759; York First 1759; Lancaster First 1763.

Now in Carlisle, Baltimore or dissolved—Derry 1732; Paxton 1732; Carlisle First 1736; Hanover 1736; Silver Spring 1736; Big Spring 1737; Falling Spring 1737; Greencastle 1737; Conewago 1738; Mercersburg 1738; Middle Spring 1739; Rocky Spring 1739; Gettysburg 1740; Great Conewago 1740; Robert Kennedy Memorial 1741; Lower Marsh Creek 1748; Round Hill 1748; Monaghan 1760; Piney Creek 1765.

Indian Troubles.

These troubles had to do largely with the frontier and in the main do not come within the scope of our work, rather in the history of the Presbytery of Carlisle.

When the Scotch-Irish began to come to this country they were not as welcome as the Quakers and the Germans, who had anticipated them. "James Logan, secretary of the Penns, writing to London in 1724, says: 'It looks as if all Ireland was coming thither and it is strange they come where they are not wanted'; and that he owned that five Scotch families gave him more trouble than fifty of any other race." This was doubtless because the sturdy Scotch-Irishman stood for the right and for his rights. He liked to encounter and conquer obstacles, whether it was the slaying of forests, the making up of new ground, or the holding of savages at bay. It would seem as though designedly he was induced or compelled to keep on the frontier, and thus became a buffer between the Indians and the less belligerent peoples who were content to dwell in the rear and enjoy easy safety and more liberal rewards. The migration of the Scotch-Irish to other parts of Pennsylvania and other states, no matter what may have been the cause, marked the weakening of our churches, because the incomers did not take their place. As intimated above, the Scotch-Irish Presbyterians were so situated that they had to bear the brunt of the French and Indian war. These were stirring times and the wise Washington knew the character of his enemies. General Braddock would not be persuaded of the treachery of the enemy and so went down to defeat at Braddock's Field. As these conflicts have to do with territory without our present bounds we do not include them in the scope of this work, but we do feel that the incidents

connected with Paxtang, Derry and Hanover, east of the Susquehanna river, and the French and Indian war should be noted. Rev. John Elder, failing to secure protection at the hands of the government, organized the men of Derry and Paxtang and Hanover for the protection of their lives and property. Mr. Elder's volunteers were known as the "Paxtang Boys" or "Paxtang Rangers." They suffered deeply, as seen by the following: "May 15, 1757, eleven killed at Paxton; August 19, 1759, fourteen killed at Hanover—Mr. Zanchy's congregation." Warfare continued for seven years. In 1759 Rev. Richard Zanchy and many of his congregation emigrated to Virginia. Those who remained were subjected to great cruelty.

Conestoga Massacre.

The Indians on Conestoga Manor professed friendliness toward the colonies and refused to join those in arms.

The Indians at Conestoga, twenty in number, were massacred by the Paxton Rangers. This would seem to be a return of cruelty for cruelty and an uncalled for persecution of those who claimed to be friendly, but there are those who regard it as a necessary retaliation demanded by the exigencies of the times. December 14, 1753, the Indians at Conestoga were attacked and all there at the time were put to death, no regard being had to age or sex. Six were killed. The remainder of the Indians, who were absent at the time of the massacre, were put in the jail at Lancaster for security. December 27 the Paxton Rangers came to Lancaster, broke into prison, and murdered all the Indians (14) found therein. Supplications for mercy and protestation of innocence did not prevail. No effort was made

by any one to protect the Indians and, notwithstanding the exciting times and inexpressible provocation, it seems to us as meriting condemnation. Those who perpetrated this massacre descended to the same brutal level as the native aborigines, and engaged in a kind of warfare that cannot be defended. However, it should be noted that to all appeals for aid the ears of the government had been deaf and the endangered men doubtless felt warranted in taking the law into their own hands. The matter is difficult of determination and in view of the testimony of reliable witnesses, that the Conestoga Indians while professing friendliness to the Colonists, yet were known to entertain hostile Indians in their camp, furnishes the ground for considerate judgment of the otherwise indefensible act of the Paxton Boys, some of whom had near relations slain by the Indians. It should be said in this connection that Rev. John Elder did all he could to hinder the Paxton Boys, some of whom were members of his church, from massacring the Indians of the village and also in the workhouse at Lancaster. The fact is that if those in authority had removed the Indians from Conestoga, as often requested to do, this tragedy would have been averted. We quote the following letter written by Rev. John Elder to Governor Penn: "The storm which had been so long gathering has at length exploded. Had the government removed the Indians from Conestoga, which had frequently been urged without success, this painful catastrophe might have been avoided. What could I do with men heated to madness? All that I could do was done; I expostulated; but life and reason were set at defiance. And yet the men in private life are virtuous and respectable—not cruel, but mild and merciful. The time will arrive when each palliating circumstance will be calmly weighed. This deed, mag-

nified into the blackest of crimes, shall be considered as one of those youthful ebullitions of wrath caused by momentary excitement to which human infirmity is subject."

(For an intensely interesting and instructive story of this time of trial and triumph see Volume I Centennial Memorial of Presbytery of Carlisle, Chapter II, pp. 71-85.)

CHAPTER III.

PRESBYTERY OF LANCASTER.

THE Presbytery of Lancaster was erected May 24, 1765, and it consisted of the members of Donegal and New Castle on the east side of the Susquehanna river. It met, according to the direction of Synod, at six o'clock A. M., May 25, 1765, in the First Presbyterian Church of Philadelphia. The Rev. Robert McMordie was elected Moderator, and Rev. James Hunt Clerk. There seems to be no further record of that meeting.

The life of the Presbytery of Lancaster was very brief, continuing but one year, and the records at hand indicate that little business was transacted during that time.

During the year the Presbytery ordained to the gospel ministry one candidate, Mr. Samuel Blair. The Rev. Jonathan Leavit, who had been received by the Synod in 1765, united with the Presbytery of Lancaster by advice of the Synod. He was at his own request dismissed so that he might return to New England. Thomas Creighead had a son, John, who was a candidate for the ministry under the care of the Presbytery of Carlisle. He was dismissed by Carlisle to Lancaster, October 30, 1765, and received. After Lancaster Presbytery was dissolved he came under the care of Donegal.

The Presbytery complied with an order of Synod that it should supply the pulpit of the Rev. George Duffield at a certain time.

During this year certain members of the Presbytery

of Lancaster, dissatisfied with the action of Synod in 1765, in the remodeling of New Castle and Donegal Presbyteries, decided to ask the Synod for a review of its action in that matter. Their irregular action is an indication of the great disturbances that characterized the church at the time.

April 18, 1766, the Presbytery of Lancaster adjourned to meet at Boyd's Meeting House, July 29, 1766. In the meantime the Synod of New York and Philadelphia, May 29, 1766, dissolved the Presbytery.

At St. George's, Delaware, April 16, 1766, the following record is made: "Here ends the minutes of Lancaster Presbytery, begun on page 113 and continued thus far and containing the acts of said Presbytery from May 25, 1765 until April 18, 1766."

During the period of the existence of the Presbytery of Lancaster much more was accomplished in the Presbytery of Carlisle First, which was genuine missionary ground. We add the following from the Centennial Memorial of the Presbytery of Carlisle: "The arrangement did not give entire satisfaction to those who composed the new Presbytery of Carlisle. This was shown especially by a number of members absenting themselves from the meetings. Rev. John Steel and Rev. Samuel Thomson never attended. They did not wish to be associated with the New Side element of the Presbytery. Their hearts were with the Old Side men east of the river who had been put into the Presbytery of Lancaster."

During the one year of its existence five or more churches were organized and the location of additional churches considered and two ministers ordained and installed, John Slemmons at Lower Marsh Creek, and Robert Cooper at Middle Spring.

Dissolution of Lancaster and Carlisle.

At the meeting of Synod in 1766, Mr. Joseph Tate and Mr. John Beard asked for a review of last year's minutes respecting the new modeling of the late New Castle and Donegal Presbyteries. They seem to have been joined by Rev. George Duffield and Rev. Robert Smith, as these four recognized their right to judge in this affair, left it to Synod and voluntarily withdrew. A motion that the action of last year be reversed with the limitation that the Carlisle Presbytery be continued in their present state was lost by a great majority. A motion that the Donegal Presbytery, as it existed before last Synod, (those members excepted who were set off to Carlisle Presbytery) be erected into a Presbytery under the name of Donegal Presbytery, was lost. From this action there was a dissent and against it there was a protest. It was then proposed that the brethren east of the Susquehanna river be united with the Second Presbytery of Philadelphia for a year until the matter be further considered. This was lost by a large majority. Messrs. Tate and Beard thereupon entered a declination and renounced the authority of the Synod, saying they "could not submit" and declared that "no judgment or determination thereof shall bind us or affect our persons or ministry until these differences of sentiment be removed." These brethren further declared that "in the meantime as we cannot enjoy the benefits of the plan of union in peace and according to the true intent thereof, we declare ourselves to be the Presbytery of Donegal and members of the Synod of Philadelphia, as before the conjunction of the two Synods." Signed for themselves and their brethren.

May 29, 1766, Mr. Richard Treat proposed the following overture as a good expedient for the peace of the

Synod and the satisfaction of the brethren complaining—"That the late Presbytery of Donegal be restored to their former state as before the last Synod, with the members settled within their bounds since that time." The Synod agreed to this overture and accordingly revived and restored the late Presbytery of Donegal and appointed that their first meeting be at Carlisle the fourth Tuesday in June, 1766, and also restored the Presbytery of New Castle with all the members since settled in their former bounds, to meet under that name according to their last adjournment when under name of Lancaster and that such candidates as have begun their trials in the late Presbytery of Lancaster finish them in the Presbytery of New Castle.

The Synod, while not passing censure on the brethren who resisted its acts as unconstitutional, claiming that their so doing was a matter of conscience, yet did condemn them for "acting a part so liable to be an hurtful tendency."

This action of the Synod ended the brief career of the Presbytery of Lancaster and the Presbytery of Carlisle First. The humorous clerk of Carlisle First appended the following to the record of the year:

"Here endeth the book of the records of Carlisle Presbytery, which was born the 23rd of May, 1765; arrived to the vigorous exercise of rational powers the day following; continued in perfect health, leading a quiet, peaceful, inoffensive and yet active life, until May 28th, 1766, at which time a design was formed against her and the next day put into execution, when she peacefully expired without complaint or groan. Of her it may be said, she was born without original sin, lived without allowed actual transgression, and died without Presbyterial guilt."

CHAPTER IV.

PRESBYTERY OF DONEGAL SECOND.

1766-1786.

THE Presbytery of Donegal Second came into existence by an action of the Synod of New York and Philadelphia, May 29, 1766, by which the Presbyteries of Lancaster and Carlisle First were dissolved and the Presbytery of Donegal restored to its former state as before the last Synod, with the members settled within its bounds since that time.

Roll of Presbytery.

The roll of Presbytery at its organization was as follows: John Beard, Robert Cooper, John Elder, John Hoge, James Hunt, Robert McMordie, John Slemons, Robert Smith, Sampson Smith, John Steel, John Strain, Joseph Tate, and Samuel Thomson. Of these James Hunt was pastor at Little Britain; Robert Smith at Pequea; Sampson Smith at Chestnut Level; John Strain at Chanceford and Slate Ridge; and Joseph Tate at Donegal.

Conditions Still Unsettled.

The reviving of the Presbytery of Donegal did not prove to be for "the satisfaction of the brethren complaining" as the members of the Donegal Presbytery, present at the meeting of Synod in 1767, reported that they complied with the order of Synod for restoring that Presbytery into its former state, but that the dis-

satisfied brethren, viz., Messrs. John Beard, John Elder, Robert McMordie, John Steel, Sampson Smith, Joseph Tate, and Samuel Thomson refused to meet with them though duly notified; and that they had been informed that said dissatisfied brethren had proceeded to form themselves into a separate body, and had acted in a Presbyterial capacity ever since.

The fact is, it developed during the first year of Donegal Second's history who were referred to by the term "and others" appended to the paper presented to the Synod in 1766 by John Beard and Joseph Tate. These seven mentioned above were actively engaged during the year in contravening the action of Synod as to the Presbytery of Donegal. They had actually formed themselves into a Presbytery or assumed to themselves the right to exclude others and to call themselves "The Presbytery of Donegal." Large space is given to this matter in the records of Donegal and these persons are frequently referred to as "The Seven." In 1767 a letter was brought into the Synod directed to the Moderator, signed by the Rev. Messrs. John Elder and John Steel, as Moderator and Clerk of a Presbytery which they called "The Presbytery of Donegal," representing that they had been forced by sundry petitions to apply to Synod to be erected into two Presbyteries, which petitions not having had the desired success, they were laid under the disagreeable necessity of entering a declinature from the jurisdiction of the Synod; and declaring withal their readiness to return into communion with the Synod, provided they might be erected by them into a separate Presbytery.

At this point the Synod observed that "the brethren of Donegal Presbytery, who petitioned for being erected into a separate Presbytery, in the year 1765, adopt the declinature entered last year, by Messrs. Beard and

Tate, and consequently must not now be considered as members of this body.”

The letter signed by Messrs. Elder and Steel was read a second time and Synod decided it could not admit the said brethren in the manner requested, but as it would gladly take every step possible consistent with a good conscience, Synod appointed a committee of eight to bring in an overture with reference to the aforesaid petition.

This committee brought in an overture, in the nature of a peace proposition, the substance of which is as follows: “That the Synod declare themselves highly offended at these brethren for not only abiding by their declination, but acting in a hostile manner since, in alienating the minds of the people under their influence, from the Synod, and so forming and prosecuting a schism. That, though the Synod declare they might justly refuse their admission to membership until they acknowledge their offense, and submit to censure, yet out of tenderness to the societies in those parts, and to put an end to this schism, it is humbly overtured that the Synod consent that Messrs. Steel, Elder, Tate, McMordie, Sampson Smith, and Beard be a Presbytery by the name of the Presbytery of Donegal, bounded on the west by the River Susquehanna, including Mr. Steel’s congregation, while he is their minister: provided, nevertheless, that when any of these brethren shall remove out of the bounds of said Presbytery, they shall become members of the Presbytery into whose bounds they shall remove. And that the Presbytery of Carlisle shall be revised to which Messrs. Roan, Thomson and Lang shall belong.”

After full discussion of the question the overture was defeated by a “considerable majority.”

June 23, 1767, the Presbytery of Donegal met in Car-

lisle, Pennsylvania, and took the following action: "The Rev. Messrs. John Elder, John Steel, Samuel Thomson, Joseph Tate, Sampson Smith, Robert McMordie and John Beard have been by the Synod declared to be no members of the body and consequently no longer members of this Presbytery." May 21, 1768, an address from several gentlemen who call themselves members of Donegal Presbytery was brought in and read. This request was considered and on the 24th it was declined, by a great majority, there being nothing in their petition but what was requested by them last year and then denied, and there now appearing no new light upon the subject, the Synod judged that the door is still open for them to return in a regular manner by becoming members of the Presbytery of Donegal, and as such taking their seats in this house, which, if they will do, the Synod hereby declare that they are still willing to receive them, and upon their becoming members, to hear all complaints, and as far as in their power to redress all grievances, and to attend to all proposals that may be made to heal differences and promote the Mediator's Kingdom, and then to new-model Presbyteries if it should be judged necessary by this Synod.

The next day, upon the reading of the minutes of the above proceeding, Mr. Tate said that he and his brethren with him were not authorized to make any other proposal to the Synod beside those mentioned in their petition, yet he believed that if the Synod would allow the Rev. Messrs. Sampson Smith and Beard to join the Presbytery of New Castle, Mr. Thomson that of Donegal, and the Rev. Messrs. Steel, Elder and McMordie, the Second Presbytery of Philadelphia, it might heal the breach; in the meantime he desired leave to join the Second Presbytery of Philadelphia.

Mr. Lang being asked if he was willing to be joined to

the Presbytery of Donegal, said he preferred to belong to the Second Presbytery of Philadelphia, but if the Synod judged differently and the rest of the dissatisfied brethren would come to the general plan, he would consent.

The Synod came to the following conclusion: "That although they highly disapproved of the conduct of these brethren since their departure from the Synod, yet for the sake of peace they authorized the above mentioned Presbyteries to receive them in the following manner, viz., Rev. Messrs. Thomson and Lang into the Presbytery of Donegal; the Rev. Messrs. Beard and Sampson Smith into the Presbytery of New Castle; and the Rev. Messrs. Steel, Elder, Tate, and McMordie into the Second Presbytery of Philadelphia, provided that they apply for admission the first convenient opportunity. But the Synod agree that this regulation is not intended to subject these vacancies that now are or hereafter shall be in the bounds of the Presbytery of Donegal to any other Presbytery, nor shall they apply at any time to any other without express liberty obtained from that Presbytery. And it is further agreed that if any of said brethren comply with said regulations they shall previously and expressly withdraw their declinature entered at New York, 1766, and without this they shall not be admitted as members of this Synod or any of its Presbyteries."

Against this strange action of the Synod, John Strain entered a protest; and from it John Roan, Robert Cooper, John Slemons and George Duffield dissented.

Joseph Tate withdrew his declinature and promised subjection to the jurisdiction of the Synod, was received into the Second Presbytery of Philadelphia, and took his seat in Synod, May 27, 1768.

In 1769 the Presbytery of Donegal reported to the

Synod that Mr. Samuel Thomson and Mr. James Lang had joined them according to the minutes of the last Synod. The Presbytery of New Castle reported that Mr. Sampson Smith and Mr. John Beard had joined their Presbytery according to the minutes of the last Synod.

The Second Presbytery of Philadelphia reported that Mr. John Elder, Mr. John Steel and Mr. Robert McMordie joined them according to the minutes of the last Synod.

A conflict that had been long and bitter and to some extent personal was terminated. It had its roots in the past and its fruits did not cease with the settlement of the controversy. It is a marked illustration of how good men may differ and fiercely contend and finally be brought by the Spirit of God into harmonious relations and united effort for the welfare of the Kingdom.

After this adjustment the roll of Donegal Presbytery was as follows:

Robert Cooper, pastor of Middle Spring.

George Duffield, pastor of Carlisle and Big Spring.

James Lang, pastor of East Conococheague and Falling Spring.

John Roan, pastor of Derry and Paxton.

John Slemmons, pastor of Lower Marsh Creek.

Samuel Thomson, pastor of Great Conewago.

These churches are now in Carlisle Presbytery.

James Hunt, without charge.

John Strain, pastor of Chanceford and Slate Ridge.

Amos Thompson, without charge.

John Roan was also a supply at Mount Joy, a New Side congregation.

John Hoge was a missionary at Opekon, Tuscarora Creek and Cedar Creek, Virginia.

Robert Smith, Pequea, became a member of New Cas-

tle Presbytery, May 29, 1768, at his own request; and Sampson Smith, Chestnut Level, was also a member of New Castle Presbytery, and Joseph Tate, Donegal, a member of the Second Presbytery of Philadelphia.

The following churches were vacant at that time: Hopewell, Lancaster, Leacock, Middle Octorara and Little Britain.

Aftermath and Items.

May 29, 1769, Little Britain petitioned to be set off from Donegal Presbytery and put under the care of New Castle Presbytery, which was more convenient to them. This petition was granted, but Synod directed that some matters depending between Mr. Hunt and said congregation, now before Donegal Presbytery, be judged and determined by that Presbytery.

On the 24th of May, 1769, the congregation of Chestnut Level, formerly under the care of Donegal Presbytery, was at its own request put under the care of New Castle Presbytery.

May 24, 1770, Lancaster and Leacock petitioned to be set off from the Presbytery of Donegal and put under the care of New Castle. This petition was granted. This may have been because Donegal had refused to request New Castle to install Mr. Woodhull as pastor of these churches.

At the meeting of Synod, 1769, the Book of Donegal Presbytery was approved except "their meddling with the matters of divorce."

The Presbytery of Donegal was ordered to supply vacancies on the western frontier of Pennsylvania Province.

October 10, 1769, at Shippensburg, the name of the elder is recorded for the first time in connection with his church.

Foregleams of and Events in Revolutionary Times.

May 26, 1774, "the Synod taking into consideration the dark and threatening aspect of our public affairs, both civil and religious, as loudly calling for deep humiliation before God and earnest application to the throne of grace, do agree to observe the third Thursday of June next as a day of solemn fasting and prayer, to implore the Divine compassion, that it may please God in His great mercy to avert the calamities which, on account of our manifold provocations, we have great reason to fear."

May 17, 1775, New York, but twenty-five ministers and five elders present at the opening of Synod. Likely the threatening aspect of affairs caused the small attendance. Robert Cooper was the only member present from Donegal Presbytery.

May 19, 1775, Synod, considering the present alarming state of public affairs, called all the congregations under their care to solemn fasting, humiliation and prayer, and appointed the last Thursday of June to be carefully and religiously observed. Should the Continental Congress (then in session) appoint a day not more than four weeks from this date, above named, then that date shall be observed. Should their date be more than four weeks distant, then both days shall be observed. It was also ordered that the last day of each month, afternoon, in all our congregations be spent in public solemn prayer to God during the continuance of our present troubles.

The Synod also prepared a pastoral letter of considerable length, and had five hundred copies of the same printed for distribution. This was a remarkable letter, and the first declaration is of loyalty to "Our Sovereign King George and to the revolution principles by which

his august family was seated on the British throne." This letter had the approval of Synod, but the Rev. Jeremiah Halsey of New Brunswick Presbytery dissented from that paragraph which contained the declarations of allegiance.

May 22, 1776, Philadelphia, eighteen ministers and three elders present at the opening of Synod, John Craighead and Robert Cooper from Donegal. Five Presbyteries had no representatives at opening. Robert Cooper was chosen the Moderator.

The opening of the Synod was delayed one week, or unto the fourth Wednesday of May, by the Moderator on petition from various members from different Presbyteries who desired their congregations to attend a fast day appointed by the Continental Congress. The Synod endorsed this action, although the Moderator, even on petition, had no such authority.

The 1777 Synod appointed the second Thursday in June for a day of public humiliation, fasting and prayer. A part of the last Thursday of each month for public or social prayer, as circumstances may allow.

In 1778 the Synod met in Bedminster, N. J., because it was not practicable to meet in Philadelphia. There were but ten ministers and three elders present. No representative of Donegal. Six other Presbyteries not represented and no minutes present.

"Because of the lamentable decay of vital piety, gross immorality increasing to an awful degree, calamities of war yet permitted to afflict our land, Synod appointed the last Thursday of every month or a part of it for fervent prayer to God that He would be pleased to pour out His Spirit on the inhabitants of our land, and prepare us for deliverance from the chastenings He has righteously inflicted upon us for our sins; that He would graciously smile on our arms, and those of our

illustrious ally, by land and sea, and grant a speedy and happy conclusion to the present war.”

Synod adjourned to meet in Philadelphia in 1779, “if that place be in the enemy’s hands, then at Westminster, N. J.” This meeting was held in Philadelphia, but there was no one from Donegal Presbytery present at the opening.

The 17th of August was appointed as a day of humiliation, fasting and prayer, and also a portion of the last Thursday of each month in social prayer as circumstances may admit.

In 1780 Donegal had no representative at Synod. The third Thursday of August was appointed a day of humiliation, fasting and prayer; also a part of the last Thursday of each month to be spent in social prayer.

In 1781 Robert Cooper and Isaac Keith attended Synod. It was ordered that a part of the last Thursday of each month be spent in special prayer.

In 1783 William Ross of Chanceford attended Synod. The Synod urged all congregations to make contributions for purchasing Bibles for the poor. This recommendation was renewed the next year and strongly urged.

May 18, 1781, Joseph Smith, John McMillan, James Powers and Thaddeus Dodd asked for the erection of Redstone Presbytery. The Synod granted this request and directed that the first meeting be held at Laurel Hill church the third Wednesday of September at eleven o’clock a. m.

A Case of Discipline.

In 1784 one Francis Hindman, a member of the Hanover church near Middletown, used abusive language with reference to the pastor, Rev. Matthew Woods. The Session of the church dealt with him in reference to this

matter and from this decision he appealed to the Presbytery of Donegal. The Presbytery took up this matter and after fully hearing both parties in the case, judged that "the reasons of the appeal are entirely unsupported; that the proceedings of the Session were regular, and their judgment well founded; and therefore judge, that the said Francis Hindman, before he be admitted to the distinguishing privileges of the church, shall publicly acknowledge his faults in treating the Rev. Mr. Woods, a member of Presbytery, and Mrs. Woods, his wife, in an injurious, abusive and insulting manner; profess his repentance for it, and be rebuked and admonished for the same in the presence of the congregation of Hanover on a Sabbath Day after sermon." From this action of Presbytery Mr. Hindman appealed to the Synod of 1785, and the Synod, after giving careful consideration to the matter, affirmed the action of the Presbytery by "a very great majority."

Baptism.

"The following case of conscience from Donegal Presbytery, was overtured, viz.: whether Christian masters, or mistresses, ought, in duty, to have such children baptized as are under their care, though born of parents not in the communion of any Christian church?" "Upon this overture Synod are of the opinion that Christian masters and mistresses, whose religious professions and conduct are such as to give them a right to the ordinance of baptism for their own children, may and ought to dedicate the children of their household to God, in that ordinance, when they have no scruple of conscience to the contrary."

"It was overtured, whether Christian slaves, having children at the entire direction of un-Christian masters,

and not having it in their power to instruct them in religion, are bound to have them baptized; and whether a Gospel minister in this predicament ought to baptize them? And Synod determined the question in the affirmative."

Dissolution of Donegal Second.

In the year 1785 a proposition was introduced into the Synod the purpose of which was the division of the Synod into three Synods and the formation of a General Assembly. This proposition was entertained and in course of preparation for carrying out the full design, and as a step to that end, it was decided in 1786 to approve the following recommendation: That the Committee "conceive it proper, previously to the division of the Synod, to divide some of the Presbyteries which are now too extensive in their limits and to new model some others so as to render them more convenient than they are at present, and therefore to institute the following arrangement."

Section three of this action reads as follows: "That the Presbytery of Donegal be divided into two Presbyteries, one of which to consist of the Revs. John Slemons, James Hunt, Stephen Balch and Isaac Keith with the Rev. Dr. Patrick Alison from the late Second Presbytery of Philadelphia, and the Rev. George Luckey from the Presbytery of New Castle, to be known by the name of The Presbytery of Baltimore and to meet for the first time in Baltimore town on the last Tuesday of October next, the Rev. Dr. Alison to preside or in his absence the senior minister present. The other to consist of the Revs. Samuel Thomson, John Hoge, Hugh McGill, Robert Cooper, James Martin, James Lang, John Craighead, John King, Hugh Vance,

Thomas McFerren, John McKnight, Dr. Robert Davidson, John Black, Samuel Dougall, John Lynn, David Beard, Samuel Waugh, Joseph Henderson, Matthew Stevens and James Johnston with the Revs. John Elder and Robert McMordie, from the late Second Presbytery of Philadelphia, to be known by the name of the Presbytery of Carlisle and to hold their first meeting agreeably to the adjournment of the late Presbytery of Donegal."

Section four of this action reads as follows: "That the Rev. Colin McFarquhar late of the Presbytery of Donegal be annexed to the Presbytery of New Castle."

This proposition was approved and thus the Presbytery of Donegal Second ceased to be May 23, 1786.

It should be noted that when the Presbytery of Donegal Second was dissolved there was but one minister and one church east of the Susquehanna river found in that Presbytery. The churches of Chestnut Level, Lancaster, Leacock, Middle Octorara, Pequea, and their pastors and the vacancy, Little Britain, were all in New Castle Presbytery. This condition was partially due to the fact that it was more convenient for pastors and elders from this portion of Donegal to attend New Castle Presbytery, but doubtless the distractions of the past also exerted an influence in this direction.

During the period covered by Donegal Second the following churches were organized:

Now in Westminster—Centre, 1780.

Now in Carlisle, Baltimore, Huntingdon, or dissolved—Centre, 1766; Lower Path Valley, 1766; Tom's Creek, 1766; Upper Path Valley, 1766; Upper, 1766; Dick's Gap, 1766-7; Limestone Ridge, 1768; Bedford, 1780.

The roll of Donegal Presbytery, 1786, was as follows: The Revs. John Slemons, James Hunt, Stephen Balch, Isaac Keith, Samuel Thomson, John Hoge, Hugh Mc-

Gill, Robert Cooper, James Martin, James Lang, John Craighead, John King, Hugh Vance, Thomas McFerrer, John McKnight, Dr. Robert Davidson, John Black, Samuel Dougall, John Lynn, David Beard, Samuel Waugh, Joseph Henderson, Matthew Stevens and James Johnston.

CHAPTER V.

SECTIONAL HISTORY.

1786-1842.

ACCORDING to the action of Synod, May 23, 1786, the churches then in existence and now belonging in this Presbytery were Presbyterially arranged as follows:

Chestnut Level, Donegal, Lancaster, Leacock, Little Britain, Middle Octorara and Pequea were in the Presbytery of New Castle.

Centre, Chanceford, Hopewell and Slate Ridge were in the Presbytery of Baltimore.

While no action with reference to the Presbyterian church in York has come under our notice, yet the church is listed in Carlisle Presbytery, 1786.

African Slavery.

In 1787 the Synod of New York and Philadelphia took the following action: "The Synod of New York and Philadelphia do highly approve of the general principles in favor of universal liberty, that prevail in America, and the interest which many of the states have taken in promoting the abolition of slavery; yet inasmuch as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education, and without previous habits of industry, may be, in many respects, dangerous to the community, therefore they earnestly recommend it to all the members belonging to their communion, to give

to those persons who are at present held in servitude, such good education as to prepare them for the better enjoyment of freedom; and they moreover recommend that masters, wherever they find servants disposed to make a just improvement of the privilege, would give them a peculium, or grant them sufficient time and sufficient means of procuring their own liberty at a moderate rate, that thereby, they may be brought into society with those habits of industry that may render them useful citizens; and, finally, they recommend it to all their people to use the most prudent measures, consistent with the interest and the state of civil society, in the counties where they live, to procure eventually the final abolition of slavery in America."

The Establishment of a General Assembly.

For the better management of the churches under its care an overture was presented to the Synod May 23, 1785, proposing that it be divided into three Synods and that a general Synod, or Assembly, be constituted out of the whole.

May 19, 1786, Synod took up the overture of last year, as to dividing Synod into three Synods and so forth. It was decided that instead of three Synods, three or more Synods should be the form of the overture.

Synod agreed to divide itself into three or more Synods, out of which shall be composed a General Assembly, Synod, or Council, agreeable to a system thereafter to be adopted. A committee of eleven was appointed to prepare and report a plan for the division of the Synod and so forth.

May 22, 1786, this committee brought in a plan for the division of the Synod. This committee recommended

as a preliminary step that certain divisions of Presbyteries be made, so as to facilitate the work; that the Presbyteries of Abingdon, Hanover and Donegal be each divided into two Presbyteries, and that the First and Second Presbyteries of Philadelphia be united. Donegal was therefore divided into two Presbyteries. The action of the Synod in dividing the Presbytery of Donegal into two Presbyteries—Baltimore and Carlisle—as preliminary to the division of the Synod and the establishment of the General Assembly, is recorded in full in the preceding chapter under the caption “The Dissolution of Donegal Second” and therefore is not repeated here.

The Division of Synod.

The committee of eleven reported to the Synod of New York and Philadelphia May 22, 1786, recommending that the Synod be divided into four Synods, subordinate to a General Assembly to be constituted out of the whole.

1. That one of the Synods shall consist of the Presbyteries of Dutchess county, Suffolk, New York and New Brunswick, and to be known by the name of the Synod of New York and New Jersey.

2. That another Synod shall consist of the Presbyteries of Philadelphia, Lewistown, New Castle, Baltimore and Carlisle, to be known by the name of the Synod of Philadelphia.

3. That another Synod shall consist of the Presbyteries of Redstone, Hanover, Lexington, and Transylvania, to be known by the name of The Synod of Virginia.

4. That another Synod shall consist of the Presbyteries of Abingdon, Orange, and South Carolina, to be known by the name of The Synod of the Carolinas.

5. That out of the body of these Synods a General Assembly shall be constituted as per a plan suggested.

Action on this part of the report was deferred until the Synod of 1787.

May 28, 1787, the above plan was endorsed, but it was agreed that the division should not take place until the next year.

May 29, 1788, the Synod of New York and Philadelphia was divided into four Synods, as provided for by the Synod of 1786, this division to begin with the dissolution of the present Synod.

The Synod of New York and New Jersey was to meet Wednesday, October 28, 1788, in the First Presbyterian Church in the city of New York at three P. M.

The Synod of Philadelphia was to meet on the third Wednesday of October, 1788, in the First Presbyterian Church of Philadelphia at eleven A. M.

The Synod of Virginia was to meet on the fourth Wednesday of October, 1788, at eleven A. M., at New Providence Church.

The Synod of the Carolinas was to meet the first Wednesday of November, 1788, at eleven A. M., at Center Church in Roan county.

The Synod of New York and Philadelphia adjourned May 29, 1788, at three o'clock in the afternoon.

The General Assembly.

The GENERAL ASSEMBLY, constituted out of the four Synods, on a basis agreed upon, was to meet in the Second Presbyterian Church of Philadelphia, the third Thursday of May, 1789, at eleven A. M., the sermon to be preached by Dr. Witherspoon, or in his absence by Dr. Rodgers, and the same to preside until a Moderator be chosen.

*Presbytery of Baltimore—Section.**

The Presbytery of Baltimore, as erected by the Synod of New York and Philadelphia, consisted of the following ministers: John Slemons, Slate Ridge and Chanceford; James Hunt, Bladensburg; Stephen Balch, Georgetown, D. C., and Frederick, Md.; Isaac Keith, Alexandria, Va.; Patrick Alison, D.D., Baltimore; and George Luckey, Bethel and Centre.

The Presbytery was to meet in Baltimore Town the last Tuesday of October, 1786. Dr. Alison was to preside. The Presbytery was a day late in assembling because of weather conditions.

There were present at this meeting Patrick Alison, James Hunt, Stephen Balch and Isaac Keith. As John Slemons and George Luckey were absent, there was no representative of the York county churches present. In the main this sketch will include only matters in which the churches now composing our Presbytery were interested.

At this meeting of Presbytery its ministers were enjoined to catechise regularly. Mr. Slemons and Mr. Luckey were appointed to preach one Sabbath each at Deer Creek, and Mr. Slemons one Sabbath at Soldier's Delight. James Hunt was the Clerk of Presbytery.

When the Presbytery met April 18, 1787, all the members were present. The record indicates that the relation of pastor was not clearly recognized, as Mr. Slemons was appointed to preach at Slate Ridge and Chanceford, and Mr. Luckey to preach at Bethel and Centre when they were the regularly installed pastors of these churches. However, in the case of Mr. Slemons it may have been because he desired to be released from one of his churches. Later he agreed to continue, as the

*Where the word "Section" is used it means that only that portion of the minutes is referred to that has to do with the churches in our territory.

“obligations had been met.” In 1788, Isaac Keith was transferred to Charlestown, S. C.

In April, 1789, Ruling Elder William Ross of Chanceford Church was chosen a Commissioner to the General Assembly and thus one of our churches was honored by an appointment of an elder to that body, on the occasion of its first meeting.

In April, 1791, George Luckey was the Clerk of Presbytery. John Slemmons was released from his charge at Slate Ridge because of poor support and the congregation being divided as to his being pastor.

In 1792, Caleb Johnson was received as a candidate from New Castle Presbytery, and continues in his relation to Soldier's Delight and Deer Creek congregations. May 14, 1793, he was ordained to the ministry and installed pastor of Deer Creek. He was released from this charge April 29, 1795.

September 24, 1793, James Laird, of Chanceford, a candidate, was allowed to place himself under the care of New Castle Presbytery. In September, 1794, the Presbytery met in Baltimore, but adjourned because of contagious diseases.

In 1793, Mr. Samuel Martin was appointed to preach at Slate Ridge. November 27, 1794, Slate Ridge presented a call for the pastoral services of Samuel Martin. Little Britain, under New Castle Presbytery, had also called Mr. Martin. He held the calls under consideration, and October 7, 1795, at Baltimore, he accepted the call from Slate Ridge and was ordained to the ministry October 26, 1795, and installed pastor of Slate Ridge.

April 27, 1796, the Presbytery of Baltimore met in Chanceford Church. John Slemmons requested to be released from Chanceford, as Presbytery had not granted the request of his church to be joined with Slate Ridge. His request was granted at a meeting of Presbytery

held at Deer Creek, October 5, 1796. In 1797 contributions were made to the General Assembly's Fund, as follows: Bethel and Centre, 1£ 10s; Chanceford, 1£ 10s 2d; Slate Ridge, 0£ 3s 18d.

April 16, 1799, at Baltimore, the Presbytery of Baltimore adopted the following:

"On considering the distance at which some of our members reside from each other, being nearly one hundred miles, the peculiar difficulty to many to attend the meetings of Presbytery where they ought to be sometimes held, and the different changes that have taken place among us, a new arrangement appeared highly necessary to remedy the inconvenience, hence arising, and render an attendance on judicatories more practicable and useful.

"Our Commissioners to the General Assembly were accordingly instructed to propose that the Revs. John Slemons, George Luckey, Samuel Martin and Caleb Johnson be joined to the Presbytery of New Castle, and that the churches of those among these members who have pastoral relations, together with the vacancies of Deer Creek and Chanceford, be also placed under the care of the same Presbytery."

This application was approved by the General Assembly, and in the minutes of Baltimore Presbytery, September 24, 1799, is found the following record: "It appeared that Messrs. Slemons, Luckey, Martin and Johnson had been annexed to the New Castle Presbytery in accordance with our supplication and with their own consent."

Presbytery of Carlisle—Section.

In 1786, when the Presbytery of Donegal was divided, the Hopewell Church, vacant, was in the Presbytery of

Baltimore, and the Church at York Town, vacant, was in the Presbytery of Carlisle. Supplies for the Hopewell Church were furnished from time to time by the Presbytery of Baltimore until 1793, when Rev. Robert Cathcart was installed pastor, when it passed under the care of the Presbytery of Carlisle. In 1793, Rev. Robert Cathcart, who had been received from the Presbytery of Philadelphia, was installed pastor of the church in York Town. When, in connection with the New School movement, Rev. Robert Cathcart, D.D., and the church of York united with the Presbytery of Harrisburg, the Hopewell church, which had been under Dr. Cathcart's care until the close of 1834, did not go into the Presbytery of Harrisburg, but remained in the Presbytery of Carlisle until October, 1842, when it and York (Old School branch) and Stewartstown were transferred to the Presbytery of Donegal.

Presbytery of New Castle—Section.

When the readjustment of the Donegal Presbytery was made in 1786 there were really but few churches that were involved. Of those in Lancaster county, Chestnut Level, Leacock, Little Britain, Lancaster, Middle Octorara and Pequea had already, at their own request, been set over to New Castle Presbytery. Donegal only remained, and it and its pastor, Colin McFarquhar, were annexed to New Castle. The Presbytery of Donegal had been torn by the strife between the adherents of the Old and the New Side, and not only churches but ministers had sought congenial association. Of the churches in York county, Centre, Chanceford, Hopewell, Monaghan, Slate Ridge and York, while not in New Castle Presbytery, often supplicated supplies from it and received them.

The Presbytery of New Castle met in the Chestnut Level Church, March 14, 1786, in pro-re-nata session to adjust a difficulty between James Latta, the pastor, and members of the congregation, growing out of a proposition to incorporate the church. In this matter the pastor was wholly vindicated. At this meeting John Slemons, a member of Donegal Presbytery, was invited to sit as a corresponding member.

The Presbytery of New Castle met in the Faggs Manor Church in April, 1789. The Rev. James Latta, of Chestnut Level, was Moderator. He presented Mr. Thomas Stewart, who had been under his care for two years, as a candidate for the ministry.

In 1789, Ruling Elder Moses Irwin, of Chestnut Level, was elected a commissioner to the General Assembly, and James Mercer, of Leacock, was his alternate.

In 1791, Rev. Robert Cathcart, of the Presbytery of Philadelphia, being present, preached before the Presbytery.

In 1790, Rev. Robert Smith, D.D., pastor of Pequea, was Moderator of the General Assembly. He closed his work at Pequea in 1793, and we record the following interesting incident in his life: While pastor at Pequea, Dr. Smith had a near neighbor, a Quaker, by the name of Haines. Dr. Smith and Mr. Haines were very good friends, and often visited each other. One day Dr. Smith said, "Friend Haines, I notice that, although we are good friends and neighbors, yet I have never seen you at my church, or meeting house, as you call it." "That is very true, friend Robert, but thee knows the reason. We Quakers, as we are called, are not in favor of a hireling ministry, who are educated especially for that purpose. We favor those only who speak by the

Spirit." "Well," said the doctor, "without entering upon the first point of your objection at present, I think I can say that we Presbyterians follow the teachings of the Spirit in our sermons to the people." "Oh, no, friend Robert, thee knows very well that thee prepares thy discourse before thee enters the pulpit." "That is quite true to some extent, but, nevertheless, I can preach without such previous preparation." "Well, then," said the Quaker, "I will try thee; I will go hear thee preach on this condition, namely, that I will give thee a text, which thee must not see until thee goes into the pulpit." "I accept the offer," said Dr. Smith. "Very well, then, I will go to thy meeting house next First-Day, and will send up the text by the sexton after thee has made the long prayer, which I learn thee makes." "That is not quite what I expected when you made the proposition," said Dr. Smith, "but I accept it, and will expect to see you at the Pequea church next Sunday morning."

Dr. Smith entered his pulpit the next Sabbath with some anxiety. A glance over the congregation showed him that his Quaker neighbor was there, and at the appointed time he expected the text. He conducted his services in the usual manner and after the "long prayer" he announced a lengthy psalm. As soon as the precentor arose the sexton came up the aisle and handed the preacher the text, Ezra, first chapter, and the last clause of the ninth verse, "Nine and Twenty Knives." A sharp as well as a hard text, thought the doctor. The singing of the long psalm gave him a few minutes for reflection. When that was ended he arose and announced his text, and noticed many a smile upon the faces of his congregation—even some venerable elders could not preserve the usual solemnity of their countenances. The preacher proceeded with his discourse. He

spoke briefly of the captivity of the Jews in Babylon; of their condition there; the proclamation of Cyrus; of the wonderful preservation of the utensils of the Temple, which had been taken from Jerusalem by the conquerors of Judea; none of the knives which were used for slaying and preparing the sacrifices were lost, mislaid or destroyed. They were, said Dr. Smith, under the special care and protection of God, and were in due time restored to the Temple. He then enlarged upon the special providence of God. "Not a sparrow falls without His notice," "and the very hairs of our heads are numbered." "The Lord knows them that are His, and none of them shall perish." The Quaker was not only pleased, but he was aroused and delighted.

The next day he sent for Dr. Smith to dine with him. After dinner he invited him to take a walk around his farm, and coming to a pasture field in which were his cattle, he stopped abruptly and said, "I was much pleased with thy discourse, friend Robert, last First-Day. Now, thee knows, we follow our leader, George Fox, who bore his testimony against a hireling ministry: we never pay our public friends but we sometimes give them presents. I wish to give thee a present. I have some good milk cows. I wish thee to select one for thyself." Dr. Smith wished to decline the gift, but the Quaker insisted and said, "I will be offended at thee if thou refuse." The doctor having noticed a small and ill-looking cow, said, "Well, if I must take one of the cows, I will take that small red cow," pointing to the one he had noticed, and which he supposed the least valuable. "Well, I do profess," said friend Haines, "thee does not only preach by the Spirit, but thee can choose by the Spirit; that little red cow is the best one I have; my wife would not sell it for one hundred dollars; but thee shall have it." Accordingly the same

evening the little cow was driven to the "manse" and proved to be a valuable acquisition to the dominie's dairy.

A Mightier Church.

October 4, 1796, Col. William Steele and Robert King of Chestnut Level, were appointed on a committee to locate a "mightier" church at West Nottingham.

September 24, 1799, at West Nottingham, George Luckey and Samuel Martin were present, but not having proper credentials were made corresponding members. Samuel Martin was received April 1, 1800, and George Luckey was received April 7, 1801. John Slemmons was allowed to go into Carlisle Presbytery, April, 1800. September 28, 1803, Caleb Johnson was suspended for non-attendance and was restored September 25, 1804.

In 1801 Chestnut Level reported continuing the salary to the widow of the deceased pastor, Dr. James Latta.

In 1802 Ruling Elder William Ross of Chanceford, was elected a Commissioner to the General Assembly. He had been appointed in 1789 from the Presbytery of Baltimore.

At a meeting of the New Castle Presbytery, August 9, 1814, it is stated that Rev. Samuel Martin was received from Baltimore. He was received from Baltimore April 1, 1800, and when his relation as pastor of the Chanceford church was dissolved in 1812 and he removed to Rockville, Maryland, he must in some way have connected himself with the Presbytery of Baltimore, although we do not have any record of the transaction.

Roll of Presbytery of New Castle, April, 1818: Minister—James McGraw, Joseph Cotes, Robert White, James Latta, A. M. Russel, William Finney, John N. C.

Grier, Stephen Boyer, Colin McFarquhar, James Reed, D.D., Nathaniel Sample, George Luckey, John Burton, William Arthur, Samuel Martin, Francis A. Latta, John E. Latta, John Slemons, Charles Wallace, John D. Perkins, William Herr, Samuel Bell, George Graham, Samuel Parke and Elkanah K. Dare.

Rev. William Arthur closed his work at Pequea, 1818, and we record the following amusing incident which occurred during his pastorate there as related by Dr. John Leaman in his pamphlet, "History of Cedar Grove Church."

Rev. William Arthur was most faithful in rebuking sin in any form. One Sabbath morning he desired to cross the Welsh mountain to preach in the Cedar Grove church. He could not use his own horse and therefore borrowed one from a parishioner at Pequea, a Mr. Galt. Mr. Arthur loved a good horse and Mr. Galt gave him a spirited, blooded animal, which in former days had been accustomed to the chase. As Mr. Arthur was returning from the service, he heard the sound of dogs following the trail of a fox. As he began the ascent of the mountain, he met the horsemen, persons mingling in the higher walks of life, waiting by the roadside for the hounds. He rode up and began to rebuke them in his decided manner, for breaking the Lord's Day. At this moment, the hounds on the trail, passed them. The huntsmen, not relishing the conversation of Mr. Arthur, blew their horns and started after the dogs. The horse on which Mr. Arthur rode, suddenly calling to remembrance the scenes of other years, and in spite of all remonstrances and efforts of his rider, leaped after the dogs. A Gilpin ride now ensued, through the midst of a dense forest, endangering the skull of Mr. Arthur, and not until he had gone five miles would the horse allow himself to be reined in. Mr. Arthur returned to

his home, exhausted by the ride, and with any but pleasant associations. A few days afterward one of the huntsmen met an elder of the church, and, coming up to him said, "Your preacher is one of the best riders in this part of the country. Last Sunday we were out after a fox, and he joined in with us, and beat us all. Every leap of his horse was at the heels of the dogs."

October 31, 1822, at Lancaster, a request from pew holders of a meeting house at Marietta that they be taken under care of Presbytery and that measures be adopted for their organization as a Presbyterian church was received. This request was granted and Revs. Stephen Boyer and Francis Latta were appointed a committee to organize a church.

In 1825 Synod set Rev. William Finney and his congregation at Churchville over to the Presbytery of Baltimore.

October 22, 1828, Rev. William Finney and his congregation at Churchville were received again into New Castle from the Presbytery of Baltimore.

Incident.

In the minutes of the meeting of Presbytery held at Lower Brandywine, April 1, 1828, the following note is written in the margin: "Presbytery entertained for the first time without ardent spirits. Tea substituted."

April 1, 1828, Mr. Houston presented to Presbytery a petition signed by a number of persons in and around Wrightsville requesting the organization of a church in that place. The petition was granted and Revs. Samuel Martin, Stephen Boyer and Orson Douglas were appointed a committee to organize the church.

December 5, 1832, West Chester, notice was given to Presbytery that congregations had been organized at

Strasburg and Bellevue and they petitioned to be taken under care of Presbytery. They were received.

The Old and New School Division.

The conflict in the church from 1837 to 1870, the parties to which were known as Old School and New School, did not materially affect the western part of the Presbytery of New Castle, in which our churches were at the time of the division, nor the Presbytery of Donegal Third in which they were after 1842, but the great importance of the question involved, the long continued separation, and the final reunion in 1870 demand that some attention be given to it. The roots of this conflict were deep in the past. In the early part of the nineteenth century, a plan of union between the Presbyterians and the Congregationalists in central and western New York and the Western Reserve in Ohio was entered into. A great influx of settlers into this region offered a fine opportunity for missionary effort and it was embraced by both the Presbyterians and the Congregationalists who were working in hearty agreement with one another. Looking to what they deemed a more successful carrying on of the missionary work in this field the General Assembly of the Presbyterian church and the General Association of Connecticut agreed upon in 1801 what is known as "The Plan of Union." According to this plan a Presbyterian minister might be a pastor of a Congregational church and his relation to his Presbytery be undisturbed; and on the other hand a Congregational minister might be the pastor of a Presbyterian church and maintain his relations with his Association. A congregation made up of Presbyterians and Congregationalists might be governed according to the Congregational system and the congregation be represented in Presbytery as though

it were wholly Presbyterian, a committeeman taking the place of an elder. This latter proved a disturbing element because it allowed unordained men to sit as representatives in our church courts, and was one of the causes leading up to the division.

Another disturbing element in the work of the church of that day was the fact of a difference of opinion in regard to how its missionary and educational work should be carried on. There existed in the church in general, at this time, what was known as the Home Missionary Society, looking after the home work and in the Foreign field the American Board of Commissioners for Foreign Missions. Both these agencies had loyal supporters in the Presbyterian church. But there was a growing conviction on the part of Presbyterians that they should work through their own established agencies. In the Home Mission field the Assembly had its own agency in the Home Mission Board, and the desire for its own agency had already manifested itself in the formation of a Foreign Missionary Society in the Presbytery of Pittsburgh. The church also had its own Educational Society established in 1819.

There were really four grounds of differences leading up to the division:

1. *Governmental.* The Old School element contended for the abrogation of the plan of union of 1801, while the New School element contended for its perpetuation.

2. *Doctrinal.* The church at this time and especially the Congregational portion of it became largely permeated with the New Haven Theology, which was a swing from a Calvinistic to an Arminian center. Beginning with that of Dr. Duffield in 1832, a number of trials for heresy were held, and while these trials resulted in acquittal, yet the conviction was strong on the part of the conservative element of the church that there

was much doctrinal unsoundness. This Presbytery is especially interested in one of these trials, that of Dr. Albert Barnes, because of the great importance of the questions involved and because the trial, in which his doctrines and teachings were condemned, was held in one of the churches now belonging to our Presbytery. Dr. Albert Barnes, who was pastor of the First Presbyterian church of Philadelphia, was tried by his Presbytery for his heretical teaching in his commentary on the Romans and was acquitted. The case was appealed to the Synod of Philadelphia which met that year in the First Presbyterian church of York. The trial created widespread interest, it continued for several days resulting in the conviction of Dr. Barnes by a vote of 142 to 16, and his suspension from the ministry. The General Assembly of the following year (1836) reversed the decision of the Synod by a vote of 134 to 96 and Dr. Barnes was restored to the privileges of the ministry. What, if anything, is signified by the disparity between the vote of suspension on the part of Synod and the vote of restoration on the part of the General Assembly might be difficult at this distance from the event to determine. A deep seated conviction on the part of many that essential error had crept into the church had much to do with bringing about the division of 1837.

3. *Missionary and Educational.* In regard to the missionary work and the work of education, referred to above, the matter was bitterly contested and, in the main, the Congregational element stood for maintaining relations with the general agencies while the more genuine Presbyterian element favored the denominational agencies. The contention between these two parties was a contributing cause to the division of 1837.

4. *Slavery.* There was the question of slavery, con-

cerning which the General Assembly of 1818 had taken very important action, but from this time forward until after the division of 1837 the "let alone" policy seems to have prevailed. While this was the attitude of the Old School element, yet the New School element seemed desirous of freeing itself from all complicity with the slave holding evil.

The lines now seem to be clearly drawn; the Old School element standing for Constitutional law and the abrogation of the act of 1801, while the New School element stood for its perpetuation. The Old School element stood for doctrinal purity while the New School element stood for liberty in interpretation of Scripture and in teaching. The Old School stood for the employment of its own missionary and educational agencies while the New School contended for the employment of those of a more general character. While as to slavery the Old School element, possibly from prudential reasons, maintained a "let alone" policy, the New School element stood for its abolition. The interest in these matters increased and the lines were more clearly drawn from year to year, when in 1837 the Old School party, being in the majority, excised three of the Synods of western New York and one in Ohio and the Presbyteries belonging to them—thirty in number.

When the Assembly of 1838 met these excised Synods and Presbyteries were present through their representatives and the Moderator, Rev. David Elliott, D.D., LL.D., decided they were not entitled to seats in the Assembly, and declined to entertain an appeal from his decision. The representatives of these excised Synods and Presbyteries and those in sympathy with them thereupon organized a separate Assembly by the election of a Moderator and Clerk and repaired to the First Church of Philadelphia where their sessions were

held. The division was now complete and there were two General Assemblies, each embracing about half the communicant membership of the church. But two churches in the territory of our Presbytery were affected by this action, York First and Mount Joy.

Organization, Cedar Grove Church.

The Cedar Grove congregation maintained a unique relation with reference to the Presbyterian organization. From the year 1775, when preaching services were first held under the trees in that community, until 1839 the people were served by the pastors of the Pequea church on the other side of the Welsh mountain. The congregation aided in the support of these ministers and had representation in the Session by persons elected from the congregation, but for a period of sixty-four years never had an organization. April 16, 1839, a committee from Cedar Grove reported to Presbytery requesting the organization of a church at that point. The request was granted and Rev. Mr. Grier, Rev. Joseph Barr and Mr. Hamilton were appointed a committee to organize the church.

Roll of Presbytery, 1842.

Ministers—Joseph Barr, Samuel Parke, John Wallace, Lindley C. Rutter, David McCarter, T. Marshall Boggs, Alfred Nevin, Robert W. Dunlap, John McNair, P. J. Timlow were present, April 12, 1842.

Division of Presbytery.

October 5, 1842, a committee on the division of the Presbytery, previously appointed, reported that they were unable to agree upon any plan for the division of this Presbytery or upon the question whether there

should be any division at all. Presbytery decided it to be inexpedient to recommend a division to Synod by a vote of 18 to 17.

At Washington, D. C., October, 1842, the Synod of Philadelphia divided the Presbytery of New Castle and erected the Presbytery of Donegal out of it.

April 11, 1843, the following record is found in the minutes of New Castle Presbytery after the opening services: "Resolved that names of certain brethren, who were formerly connected with this Presbytery are not now called because the Synod of Philadelphia, at its late meeting in Washington City, October 20, 1842, divided this body."

The following churches were organized during the period 1786-1842:

Columbia, 1807; Union, 1816; Marietta, 1822; Wrightsville, 1828; Bellevue, 1832; Strasburg, 1832; Cedar Grove, 1839; Mount Joy First, 1839.

CHAPTER VI.

PRESBYTERY OF DONEGAL THIRD.

1842-1870.

OCTOBER 20, 1842, the Synod of Philadelphia, at Washington City, divided the Presbytery of New Castle so that the churches west of the line dividing Chester and Lancaster counties to the Maryland line and down the Octorara creek to the Susquehanna river and down the Chesapeake bay until it meets the Presbytery of Baltimore, should be a Presbytery called Donegal, consisting of the following ministers, licentiates, candidates and churches:

Ministers—Samuel Martin, D. D., Stephen Boyer, William Finney, Joseph Barr, Samuel Parke, John Wallace, Lindley C. Rutter, David McCarter, T. Marshall Boggs, Philip J. Timlow, Robert D. Belville, Alfred Nevin, Robert W. Dunlap and John McNair.

Churches—Chanceford, Churchville, Leacock, Middle Octorara, Slate Ridge, Centre, Pequea, Cedar Grove, Columbia, Lancaster, Chestnut Level, Little Britain, Union, Strasburg, Donegal, Marietta, Wrightsville, Bellevue, and in addition York (Old School Branch), Hopewell and Mechanicsburg (Stewartstown), formerly of the Presbytery of Carlisle.

Licentiate—Samuel Bayless.

Candidates—Messrs. S. Lindsey, John M. Boggs and Nathan Grier Parke.

Pastors and Churches.

The following is the list of pastors and churches in Donegal Third at the organization: Samuel Martin,

D. D., Chanceford; William Finney, Churchville; Joseph Barr, Leacock and Middle Octorara; Samuel Parke, Slate Ridge and Centre; John Wallace, Pequea; Alfred Nevin, Cedar Grove; Robert W. Dunlap, Columbia and Wrightsville; John McNair, Lancaster; Lindley C. Rutter, Chestnut Level and Little Britain; David McCarter, Union and Strasburg; T. Marshall Boggs, Donegal and Marietta; Philip J. Timlow, Bellevue; Stephen Boyer, supply at stated times at York (Old School Branch), Hopewell and Stewartstown, vacant churches. Robert D. Belville, without charge; the York church, New School, and the Mount Joy church, New School, were at this time connected with the Presbytery of Harrisburg. The Mount Joy church came into the Presbytery of Donegal in 1852, and the York First into the Presbytery of Westminster in 1870.

First Meeting.

The first meeting of the Presbytery of Donegal Third was held in Columbia, April, 1843. The following ministers were present: Stephen Boyer, Joseph Barr, John Wallace, T. Marshall Boggs, Samuel Parke, Lindley C. Rutter, David McCarter, Philip J. Timlow, Alfred Nevin, John McNair and Robert W. Dunlap. The sermon was preached by Rev. Joseph Barr. Rev. Stephen Boyer was elected Moderator, Rev. Alfred Nevin, Stated Clerk, and Rev. Joseph Barr, Treasurer.

Missionary Work.

The missionary idea prevailed in the Presbytery from its organization, and Ephrata, New Holland, Martie and Elizabeth Furnaces were regarded as missionary ground. A committee was appointed to look after these fields and the Board of Domestic Missions was asked for aid in that work.

That the Presbytery realized its obligations in extending the Redeemer's Kingdom is evidenced by the following resolutions, adopted at this meeting of Presbytery:

"1. That in the opinion of this Presbytery the professed followers of the Saviour are as obviously bound to assist according to their ability in sending the Gospel to the heathen and in sustaining the other benevolences of the church, as they are to read the Scriptures, to pray, or to discharge any other Christian duty.

"2. That a refusal on their part thus to aid in extending the boundaries of the Redeemer's Kingdom, and promoting the conversion of the world, is a heinous sin in the sight of God and an offense worthy of church censure.

"3. That the different Sessions be directed to present the various benevolent objects statedly and systematically to all the members of the churches, under their care, and that those Sessions which neglect this order be reported on the minutes of Presbytery as delinquent."

Thanksgiving.

The Legislature of Pennsylvania was requested to appoint a day, during the year, of Thanksgiving, confession, humiliation and prayer and supplication; and that the custom be regularly established. This action antedated the establishment of an annual Thanksgiving Day by a score of years.

Narrative.

At this, the first meeting of Donegal Third, a committee on the Narrative of the State of Religion within the bounds of the Presbytery was appointed.

Scholarship and Princeton.

Presbytery claimed from the New Castle Presbytery the Kirkpatrick scholarship when the present incumbent is licensed.

Proposed Union.

At a meeting of the Presbytery held in October, 1843, a proposition made to reunite New Castle and Donegal Presbyteries was lost by a vote of 9 to 8.

Deliverance as to Baptism.

December 19-20, 1843, the Presbytery made the following deliverance as to baptism: "A child of baptized parents who do not profess their own faith in Christ is not to be baptized."

Church Music.

It is the duty of the Session to appoint the leader of the singing without interference except from higher judicatories.

Slavery.

Presbytery sent an overture to the General Assembly looking to the abolition of slavery. It was a very strong paper. It was sent April 15, 1845, by a vote of 18 to 7.

The purpose of the above paper on slavery was to secure, first, an amelioration of the slaves' condition; and second, the abolition of the evil.

Missionaries.

June 12, 1849, at Waynesburg, George W. Simpson was ordained to the gospel ministry to go to the west coast of Africa as a missionary.

At the same meeting Mr. J. Ross Ramsay was or-

dained that he might go to the Creek Indians as a missionary.

October 8, 1851, it was reported to Presbytery that Rev. George W. Simpson and family had been lost in a tornado off the coast of Africa.

Meeting in New School Church.

The fall meeting of the Presbytery of Donegal, 1849, was held in the church of Mount Joy. This church was not then connected with the Presbytery which must have met on the invitation of the church. It was then connected with the New School Presbytery of Harrisburg and two members of the Presbytery of Harrisburg, Messrs. Harris and Miller, were made corresponding members. The vote of thanks at the close of the meeting was to the "citizens of Mount Joy for their hospitality and kindness to the members of Presbytery."

Mount Joy Received.

The church at Mount Joy was received into the Presbytery of Donegal, October 6, 1852, from the Presbytery of Harrisburg.

At Mount Joy, October 5, the following paper was read by the Stated Clerk:

"The First Presbyterian Church of Mount Joy,
To the Presbytery of Donegal.

"At a congregational meeting of the First Presbyterian Church of Mount Joy, held October 5, 1852, the following preamble and resolution were adopted:

"WHEREAS, We believe that the interests of religion in this community would be advanced by the united efforts of Presbyterianism, and in as much as the Harrisburg Presbytery, with which we are now connected, at an adjourned meeting in Harrisburg resolved to

place no obstacles in the way of our being united with the Presbytery of Donegal, if we thought the interests of religion required it; wherefore,

“*Resolved*, That we appoint the Elders of this church a committee to present our situation to the Donegal Presbytery at their meeting in this place on Tuesday afternoon, and ask them to take us as a church under their care.

“We, the undersigned committee, would respectfully lay these proceedings before the Donegal Presbytery for their action thereupon.

“ADAM SELLER,

“JACOB STAUFFER.”

The above paper was referred to a committee consisting of Samuel Parke and Solomon McNair.

This committee reported the next day “That they are much gratified with the Christian spirit which has been manifested in the matter both by the Presbytery under whose care they have hitherto been, and by the congregation itself—by the Presbytery in not only expressing their willingness for the congregation to make this change for their spiritual good, but even advising it; by the congregation in their readiness to comply for the purpose of advancing the interests of religion in this community as expressed in their petition.

“In view of this spirit and willingness manifested by all the parties and of the desire of the congregation to unite with this Presbytery, the committee recommend that their request be granted and that the Presbytery extend to them a cordial welcome; and that, therefore, they

“*Resolve*, That the First Presbyterian Church of Mount Joy, heretofore under the care of the Presbytery of Harrisburg, now be and it hereby is received under

the care of Donegal, and that while under our care we will extend over it our watchful supervision.

“SAMUEL PARKE,
“SOLOMON MCNAIR,
“Committee.”

Prohibition.

October 4, 1853. “WHEREAS, There is at this time a vigorous effort among the churches and philanthropists in the State of Pennsylvania to secure the enactment of a law prohibiting the manufacture and sale of intoxicating liquors as a beverage; and

“WHEREAS, The evils following from the liquor traffic are such as to call for the earnest activities of the friends of God and the country for their suppression; and

“WHEREAS, We believe it is proper to bring this source of pauperism and crime under prohibitory legislation, as law has been made to arrest these evils in our own land; therefore,

“Resolved, That as a Presbytery we are cordially in favor of the passage of the proposed prohibitory law, and affectionately and earnestly counsel the members of our respective congregations to favor its enactment, without respect to political predilections or party attachment, as a duty which they owe to the rising generation, to humanity, to their country, to the church and to God; be it also

“Resolved, That the members of this Presbytery be directed to read this preamble and resolutions from their several pulpits on next Sabbath, accompanied with such remarks as they may feel called upon to make.”

This prohibitory matter was submitted to the voters

in 1854, and the Presbytery at Lancaster, October 3, adopted strong resolutions with reference to it.

Revival Sought.

October, 1854, Presbytery recommended:

"1. That the second Tuesday of November next be observed as a day of fasting and prayer in our churches.

2. That we agree to hold a session of prayer every Saturday evening at eight o'clock in our own houses, and to recommend to our people to do the same; that from many hearts and many places at the same time may go to the throne of grace earnest and importunate entreaties for a revival of true religion in all our churches.

Church at New Park.

April, 1855, sundry persons from the Slate Ridge congregation asked for an organization at New Park in York county. Action on the matter, after discussion, was indefinitely postponed.

Change of Boundary.

In 1855 a proposition was made by the General Assembly to change the boundary of Donegal Presbytery, making the Susquehanna river the limit on the west. July 3, 1855, the Presbytery appointed a committee, consisting of Revs. John Farquhar, Ebenezer Erskine and Elder Alfred Armstrong, to prepare a minute expressive of the views of the Presbytery on the suggestion of the last General Assembly, "To the parties concerned to agree that the Susquehanna river be the western boundary of the Presbytery of Donegal."

October 2, 1855, the committee reported, recommending:

"1. That this Presbytery, as the party most immediately concerned, does not agree to the proposed

change, but most earnestly remonstrates against it for the following, among other reasons:

“(1) No benefit is likely to result from the change, either to the Presbytery of Donegal, or to the portion that would be cut off, or to the church at large.

“(2) As now constituted, this Presbytery is a harmonious and increasingly efficient body.

“(3) Such change would seriously diminish the strength and ability to cultivate the field that would be left.

“(4) Those west of the Susquehanna river are opposed to the proposed change.

“(5) It would inconvenience them if the change is made, and break close relations.

“(6) It would cause embarrassment as to our Presbyterial scholarship in the Synodical College, to which the churches in York county have contributed.

“2. This Presbytery is willing that the churches of Churchville and Harmony, which are situated in Maryland, should seek such relations as are most conducive to their prosperity.”

The petitioners for this change of boundary are not now known, but it seems likely, from the above, that the Churchville church, organized in 1738, and the Harmony church, just organized (August 3, 1855), being west of the Susquehanna, were specially interested in the movement.

The General Assembly did not change the western boundary of Donegal Presbytery, and in 1857, April 16, the churches of Churchville and Harmony expressed their desire to be set over to the Presbytery of Baltimore, Synod of Baltimore; the Stated Clerk of Presbytery was directed to prepare and forward to the General Assembly an overture to effect that end. This was

done, and the Assembly of 1857 made the transfer as desired. After this time the names of these churches disappear from the roll of Donegal Presbytery.

Sermon by Moderator.

October 1, 1855, it was resolved that after April, 1856, it shall be a standing rule of Presbytery that the Moderator preach the opening sermon at the meeting at which his term of office expires.

Donegal Church.

April 14, 1858, at Pequea, in connection with the call for J. J. Lane, an investigation, by a committee, of conditions at Donegal, was ordered. The report concerning this matter contains this statement: "After occupying some two hours in listening to statements from several members of the church, and being satisfied from views expressed and feeling manifested that no actions of theirs would avail, closed their labors among that small remnant of our oldest and once large and prosperous church by recommending them to cultivate more kind and liberal feelings toward each other."

Western Boundary Again.

In 1859 a paper was presented to the Synod of Philadelphia and adopted. The Synod overtured the General Assembly to so adjust the lines between this Synod and that of Baltimore, with the consent of the churches whose relation is involved, as to place the churches of Harrisburg, Derry, Paxton, and Middleton, and such others as may express a desire to be united with the Synod, within the bounds of the Synod. If the General Assembly had approved this overture the churches named must have found a place in the Presbytery of Donegal.

There seems also to have been an action of the Synod of Philadelphia in 1859 looking to a change in the boundary of Donegal Presbytery, and Presbytery instructed its commissioners to the General Assembly of 1860 to resist any arrangement which will cut off that part of our Presbytery west of the Susquehanna river from our body.

African Slavery.

October 6, 1864, the Presbytery took the following action with reference to slavery: "Believing the time has come in the Providence of God in which the churches of our land are solemnly and loudly called upon to bear a clear and distinct testimony on the question of slavery, therefore,

Resolved, That this Presbytery endorse and reiterate the deliverance of our last Assembly upon this subject."

Great Revival of 1864.

In the year 1864 the churches of Donegal Presbytery were visited with a gracious revival of religion—Chestnut Level received 40, Little Britain 69, Middle Octorara 86, New Harmony 13, Slateville 65, Stewartstown 29, Union 140. Experiences like these in the churches were undoubtedly a preparation for reunion.

Transfer of Churches.

On October 19, 1866, a proposition was made to transfer certain brethren with their churches from the Presbytery of Carlisle and Synod of Baltimore to the Presbytery of Donegal and Synod of Philadelphia; which proposition was presented to Presbytery. Presbytery appointed a committee consisting of Calvin W. Stewart, R. A. Brown, Thomas M. Crawford and J. Y. Cowhick,

to consult with members of Synod, at the present session of Synod, and if it be deemed advisable to bring in an overture to the General Assembly, respecting said transfer of brethren and their churches, to be acted on by Synod, if Synod deem it proper. In 1867 a resolution was introduced by Rev. Calvin W. Stewart with reference to changing the boundaries of the Presbytery of Carlisle. This resolution was referred to the committee on the division of Synod. This committee recommended to overture the General Assembly to set off all the churches belonging to the Presbytery of Carlisle, on the east side of the Susquehanna and attach them to the Presbytery of Donegal.

It is clear that Donegal desired the carrying out of this proposition, for in April, 1868, the Presbytery instructed its commissioners to the General Assembly to vote in the General Assembly for the setting off of the churches of the Carlisle Presbytery east of the Susquehanna to the Donegal Presbytery.

In 1868 this committee reported:

1. That the committee had had no opportunity to consult since the last meeting of Synod.
2. It seems no plan of division can be proposed that will be agreeable to all parties.
3. It is proper to defer action because of the possible reunion of the Old and New Schools.

Roll of Presbytery.

October 2, 1867, it was decided that the roll should be called at the close of Presbytery and absentees should be called to account.

Roll of 1870.

Ministers—Samuel Dickey, T. M. Crawford, J. M. Rittenhouse, C. W. Stewart, J. Y. Cowhick, J. D. Smith,

W. A. Ferguson, T. S. Long, Robert Gamble, H. E. Spayd, George Robinson, W. J. Bridells, B. H. Withrow, John Edgar.

Ruling Elders—David Mitchel, J. P. Andrews, J. A. C. Gailey, James Anderson, W. S. Kennedy, William Buchanan, Robert Irwin, Dr. Martin (Strasburg), J. F. Miller, H. B. Essick.

Of this meeting, the last stated of Donegal, George Robinson was the Moderator.

At this meeting Presbytery paid the General Assembly fund \$50.00 and the commissioners' fund \$44.00.

Rev. Robert Gamble and Ruling Elder David Mitchel were elected as commissioners to the General Assembly.

Churches in Donegal in 1870.

Columbia, Waynesburg, Little Britain, Marietta, New Harmony, Strasburg, Slateville, Union, Chanceford, Pequea, Slate Ridge, Bellevue, Free Presbyterian Church Coleraine, Chestnut Level, Leacock, Wrightsville, Middle Octorara, Lancaster, Mount Joy, Donegal, Cedar Grove, Caernarvon, Mount Nebo, Centre, Hope-well, Monaghan, Pine Grove and Stewartstown.

At this, the last stated meeting of Donegal Presbytery, April 13, 1870, Mr. William G. Stewart, of the New Harmony church, was licensed to preach the gospel. He was later ordained and spent many years in the ministry, and died at Wilkinsburg, Pennsylvania, February 29, 1924.

At this last stated meeting of Donegal the following important deliverances were made.

Attendance on Presbytery Meetings.

Resolved, That in the judgment of this Presbytery, faithfulness to ordination vows makes it the duty of all

its members and especially of all its settled pastors and stated supplies, and the elders, to attend all its regular meetings, unless Providentially hindered, and when so hindered it is their duty to report themselves to the Presbytery in writing.

Reduced Representation.

The following resolution as to representation in the re-united Assembly was approved:

“*Resolved*, That while we admit the desirableness of some measures to reduce the size of the General Assembly in the united body, yet with our present light we disapprove both of Synodical representation and alternate representation from the Presbytery.”

Temperance.

At the last stated meeting of Donegal Presbytery the following stringent resolutions on the subject of temperance were adopted:

1. That it is inconsistent with membership in the church of Christ for a member of the church to rent a building to be used as a hotel where intoxicating drinks are sold.

2. That drinking intoxicants at a public bar by a church member is inconsistent with the Christian profession, and should receive the censure of the church.

3. That it is the duty of the members of the church for their own safety, and for the good of others, to practice entire abstinence from all intoxicating drinks.

4. That, inasmuch as the wines in general use are known to be intoxicating in their character, it is inexpedient and improper to indulge in drinking wine—not excepting weddings and other festive occasions.

5. That it be recommended to our church Sessions

to procure unfermented wines for communion services in all cases possible.

6. That all our ministers be enjoined to carry out as soon as practicable the order of the Pittsburgh Assembly in regard to the manufacture and sale of intoxicating liquors as a beverage.

7. That those members of our own churches who own houses in which intoxicating liquors are sold, are included in the 6th resolution.

8. That as far as legal enactments are connected with the subject of temperance we call attention to the necessity of a state law allowing local prohibition in our towns, townships and boroughs, as a measure well fitted to further the cause of temperance, giving as it does the opportunity to particular communities to banish the evil from their midst."

Presbytery adjourned April 13, 1870, to meet at the call of the Moderator, if necessary, or at Stewartstown, September 26, 1870, at 7:30 P. M.

Last Meeting of Donegal Third.

June 22, 1870, the Presbytery of Donegal met at the call of the Moderator, in the gallery of the Spring Garden Presbyterian church, Philadelphia, Pennsylvania. Present: Ministers George Robinson, J. Y. Cowhick, Joseph D. Smith, Robert Gamble, J. M. Rittenhouse. Ruling Elders William Buchanan of Pequea, J. T. Gest of Bellevue.

Donegal Presbytery and Reunion.

October 7, 1862, at Slate Ridge, Rev. John Joseph Lane presented the following paper:

"WHEREAS, The subject of union between the Old and New School Presbyterian churches has been discussed

in a number of the Presbyteries of both churches, therefore,

“Resolved, That this Presbytery appoint a committee to confer with a similar committee of the adjoining Presbytery of Harrisburg, New School, on the subject of union between the Old and New School Presbyterian churches.”

Rev. John B. Kugler moved the following amendment: *“Resolved, That a committee be appointed to confer with the members of the Big Spring Presbytery of the United Presbyterian church as to a union between the Old School and United Presbyterian churches.”*

After discussion these resolutions were laid on the table.

So far as is known these resolutions were never taken from the table and the subject did not have further consideration by the Presbytery until October 2, 1867, when we find the following record:

A series of resolutions on the reunion of the Old and New School Presbyterian churches was presented by Rev. Calvin W. Stewart, and read, and referred to the committee on the Minutes of the General Assembly.

This committee consisting of Rev. Solomon McNair and Ruling Elder Hon. D. W. Patterson, reported recommending that the preamble and resolutions of the subject of reunion presented to Presbytery by Mr. Stewart and committed to us be adopted as the mind of this Presbytery in relation to that matter. They are as follows:

WHEREAS, The General Assembly has submitted the joint report on reunion to the churches and Presbyteries in order to afford them a full opportunity to examine the subject in the light of all its advantages and difficulties, so that the committee may have the benefit

of any suggestions which may be offered before making a final report for the action of the Assembly, and

WHEREAS, This Presbytery, having examined and duly considered said report in all its details do

Resolve, 1. That whilst union in itself is greatly desired, the proposed basis of union is unsatisfactory to us, in that it is too vague and indefinite in its terms.

Resolve, 2. That we respectfully suggest to the committee that they remodel the first article of agreement in the proposed basis, so as clearly to define in what sense the confession of faith contains the "essential doctrines of religion."

Resolve, 3. That we also suggest that articles 8th and 9th be so amended as that the interests of our Board of Publication and Theological Seminaries be more carefully and rightfully guarded, and that the vital principle of ecclesiastical control in the training of the rising ministry may be maintained unimpaired.

October 7, 1868. Rev. Calvin W. Stewart presented the following resolutions which were adopted unanimously:

Resolved, 1st. That we disapprove of the basis of reunion as sent down by the General Assembly.

Resolved, 2nd. Whilst we favor reunion on the Standards of the Church pure and simple as a doctrinal basis, yet we are opposed to its being consummated by the next Assembly without referring the subject again to the Presbyteries.

April 13, 1869, Rev. Calvin W. Stewart presented additional resolutions which were amended and adopted as follows:

WHEREAS, This Presbytery by reason of events that have transpired since our last stated meeting, has reason to apprehend that the next General Assembly may proceed to consummate an organic union with the

New School branch of the church without sending further overtures to the Presbyteries for their action in the premises, therefore,

Resolved, 1. That this Presbytery would earnestly deprecate such procedure as too hasty.

Resolved, 2. That we still adhere to and hereby reiterate our former deliverances on this subject.

Resolved, 3. That the Stated Clerk be directed to transmit this paper to the Stated Clerk of the General Assembly as our answer to the overture of that body on the subject of reunion.

October 6, 1869. The overture of the General Assembly of 1869 was approved by the Presbytery by a vote of 20 to 2. A roll call vote.

At this same meeting an overture to the General Assembly of 1870 as to the boundaries of this Presbytery in the rearrangement of the Presbyteries after reunion, was approved. It is not on record and cannot be printed.

Churches Organized, Received and Dissolved.

Waynesburg church. There is no record of the reception of the Waynesburg Presbyterian church into Donegal Presbytery, but as its name is in the roll April 16, 1844, and an elder from it was enrolled, it was probably received at that meeting.

Stewartstown church. The Stewartstown Presbyterian church applied for admission to Donegal Presbytery in 1844. There being some question as to the regularity of its organization, Rev. T. Marshall Boggs was appointed to investigate the matter and report to Presbytery. April 15, 1845, Mr. Boggs reported that the church had been regularly organized by the Presbytery

of Carlisle, and the church was enrolled and an elder from it seated in Presbytery.

New Harmony. The New Harmony Presbyterian church was organized June 2, 1849.

Slateville. The Slateville Presbyterian church was organized September 6, 1849.

Lancaster Second. The Second Presbyterian church of Lancaster was organized February 26, 1852.

April 14, 1858, the Second Presbyterian church of Lancaster was dissolved.

First Presbyterian church of Mount Joy. The Presbytery of Donegal met at Mount Joy October 2, 1849. The church was then a New School church under the care of the Presbytery of Harrisburg. Rev. Messrs. Harris and Miller of that Presbytery were present and were made corresponding members. October 6, 1852, this church was received and enrolled in Donegal Presbytery.

Harmony Presbyterian church, Maryland. The Harmony Presbyterian church was organized August 3, 1855.

York church (Old School), April 9, 1856, Rev. J. J. Lane of the committee to visit the York church reported that it had been reduced to five members, wherefore its name was stricken from the roll and the members recommended to unite with other evangelical churches. It is said most of them went into the Episcopal church.

Pine Grove. The Pine Grove Presbyterian church was organized October 30, 1857.

Mount Nebo. The Mount Nebo Presbyterian church was organized September 18, 1858.

Carnarvon church. The Carnarvon Presbyterian church was organized June 26, 1860.

This church was dissolved by the Presbytery April 12, 1865.

The Cærnarvon church was reorganized October 7, 1867.

Free Presbyterian church of Coleraine. The Free Presbyterian church of Coleraine was received and enrolled in the Presbytery of Donegal April 9, 1867.

Stated Clerks of Donegal Presbytery.

| | |
|------------------------------|-----------|
| Alfred Nevin, D.D..... | 1843-1846 |
| T. Marshall Boggs..... | 1846-1848 |
| Philip J. Timlow..... | 1849-1851 |
| John Farquhar..... | 1851-1866 |
| Thomas M. Crawford, D.D..... | 1866-1869 |
| Thomas S. Long..... | 1869-1870 |

Treasurers of Donegal Presbytery.

| | |
|------------------------------|-----------|
| Joseph Barr..... | 1843-1846 |
| Philip J. Timlow..... | 1846-1851 |
| Samuel H. Smith..... | 1851-1856 |
| Thomas M. Crawford, D.D..... | 1856-1867 |
| William A. Flemming..... | 1867-1868 |
| Calvin W. Stewart, D.D..... | 1868-1870 |

*Roll of Donegal First, Lancaster and Donegal Second
—1732-1786.*

NOTE—The abbreviations in this roll stand for the following: Cand. candidate; Lic. licentiate; R. received; L. licensed; O. ordained; D. dismissed; Tr. transferred; Dec. deceased; Dr. dropped; Susp. suspended; Dep. deposed; Res. restored; Exc. excommunicated; Ret. retired.

Alexander, David, Lic. R. 10-6-1737, New Castle. O. 10-18-1738. Withdrew 6-1-1741. N. B. Brethren.

*Anderson, James, R. 10-11-1732, New Castle. O. 11-17-1708. Dec. 7-16-1740.

Anderson, James, Lic. R. 10-19-1769.

Balch, Hezekiah J., D.D., Cand. L. 4-20-1768. O. 11-

16-1769. D. 5-24-1770, Orange. R. 12-20-1774, Orange.
D. 4-10-1782, Hanover.

Balch, Stephen B., D.D., Cand. L. 6-17-1779. O. 6-19-1782. Tr. 5-22-1786, Baltimore.

Bay, Andrew, R. 5-23-1765, New Castle. D. 5-29-1766, New Castle.

Beard, John, R. 6-23-1761, Philadelphia. Tr. 5-25-1768, New Castle. R. 10-20-1768, New Castle.

Bell, Hamilton, Lic. R. 10-27-1741. O. 11-11-1742. Susp. 1743.

*Bertram, William, R. 10-11-1732, New Castle. Dec. 5-3-1746.

Black, Samuel, Lic. R. 11-18-1735, New Castle. O. 11-10-1736. Tr. 5-30-1758, Hanover.

*Boyd, Adam, R. 10-11-1732, New Castle. O. 10-13-1724. Tr. 5-25-1754, New Castle. Dec. 11-20-1768.

Boyd, William, Cand. L. 10-17-1782. D. 4-15-1784, New Brunswick.

Craig, John, Cand. L. 8-30-1738. O. 9-3-1740. Tr. 5-30-1758, Hanover.

Craighead, Alexander, Cand. R. 6-5-1734. L. 10-8-1734. O. 11-18-1735. Susp. 12-11-1740. Withd. 6-1-1741. Tr. 5-30-1758, Hanover.

Craighead, Thomas, R. 9-5-1733, New Castle. Dec. 4- — -1739.

Duffield, George, D.D., R. 4-20-1759, New Castle. D. 9-10-1772, Philadelphia 2nd.

Dunlap, James, D.D., Cand. L. 4-17-1778. D. 4-10-1781, New Castle. O. 8-22-1781.

Edmeston, William, Cand. L. 11-5-1762. D. 10-12-1763, Lewistown.

Elder, John, Lic. R. 10-6-1737, New Castle. O. 11-21-1738. Tr. 5-25-1768, Philadelphia 2nd.

Golston, Samuel, R. 4-13-1736, New Castle. D. 4-7-1737, at large to Va.

Hoge, John, R. 6-5-1759, New Castle. Tr. 5-22-1786, Carlisle.

Huey, Robert, R. 12-3-1772, Ireland. Susp. 10-13-1773. Dep. 12-3-1776.

Hunt, James, R. 3-2-1763, Hanover. Tr. 5-22-1786, Baltimore.

Hyndman, John, Cand. L. 7-2-1741. O. 11-11-1742. Disappeared from roll 1746.

Keith, Isaac, R. 10-18-1780, Philadelphia. Tr. 5-22-1786, Baltimore.

Lang, James, Lic. R. 6-20-1764, Philadelphia 2nd. Name disappears after October, 1766.

Linn, William A., Cand. L. 4-12-1775.

Miller, Alexander, R. 5-25-1757. Tr. 5-30-1758, Hanover.

Morrison, Hugh, Lic. R. 4-11-1786, Ireland. Tr. 5-22-1786, Carlisle.

McConnell, James, Cand. L. 4-12-1775. Tr. 5-22-1786, Lexington.

McDowell, Alexander, Cand. L. 7-30-1740. O. 10-28-1741. Tr. 5-30-1743, New Castle.

McFarquhar, Colin, R. 1776, Scotland. Tr. 5-22-1786, New Castle.

McGaw, Samuel, Lic. R. 11-12-1761, Philadelphia.

McKnight, John, D.D., Cand. L. 4-12-1775. O. 12-4-1776. Tr. 5-22-1786, Carlisle.

McMillan, John, D.D., Lic. R. 10-25-1775, New Castle. O. 6-19-1776. Tr. 5-18-1781, Redstone.

McMordie, Robert, O. 1753. Tr. 5-25-1768, Philadelphia 2nd.

*Orr, William, R. 10-11-1732, New Castle. O. 1731. Withdrew, 1736.

Paul, John, R. 12-10-1735, New Castle. Dec., 1739.

Roan, John, R. 5-17-1759, New Castle. Dec. 10-2-1775.

Slemons, John, Cand. L. 5-11-1763. O. 10-31-1765.
Tr. 5-22-1786, Baltimore.

Smith, Robert, D.D., R. 6-5-1759, New Castle. L. 12-27-1749, New Castle (New Side). O. 3-25-1751. Tr. 5-29-1767, New Castle.

Smith, Sampson, Lic. R. 4-3-1750, Ireland. O. 4-1752.
Tr. 5-25-1768, New Castle. Dec. 8-8-1781.

Stephens, Matthew, R. 10-19-1784, Ireland. Tr. 5-22-1786, Carlisle.

Strain, John, R. 6-29-1763, New Castle. L. 5-29-1759.
O. 12-17-1760. Dec. 5-21-1774.

Tate, Joseph, Lic. R. 4-5-1748. O. 11-23-1748. Tr. 5-25-1768, Philadelphia 2nd. Dec. 10-11-1774.

Thom, David, O. since May, 1746. Dec. reported 5-24-1750.

Thom, William, Cand. L. 10-10-1771. O. 12-3-1772.
Dec. 1773.

Thompson, Amos, R. 5-24-1769, New Brunswick.
Name disappears after 1786.

*Thomson, John, R. 10-11-1732, New Castle. O.
April 1717. Dec. 1753.

Vance, Hugh, Cand. L. 10-13-1769. O. 8-21-1771. Tr.
5-22-1786, Carlisle.

Waugh, Samuel, Cand. L. 12-4-1776. O. 4-12-1781.
Tr. 5-22-1786, Carlisle.

Wilson, Samuel, Cand. L. 4-14-1785. Tr. 5-22-1786,
Carlisle.

Woodhull, John, D.D., R. 7-31-1770, New Castle. L.
8-10-1769. O. 8-1-1770. Tr. 1770 to New Castle at his
request.

Woods, Matthew, Cand. L. 10-20-1780. O. 6-19-1782.
Dec. 9-13-1784.

Zanchy, Richard, Cand. L. 10-27-1736. O. 8-31-1738.
Tr. 6-6-1759, Hanover.

*Original Members of Donegal Presbytery.

The following ministers were also members of Donegal and labored west of the Susquehanna river, all of whom were transferred to Carlisle Presbytery except where otherwise noted. David Bard, John Black, Samuel Caven, died Nov. 9, 1750; Robert Cooper, John Craighead, Robert Davidson, D.D., Samuel Dougall, Joseph Henderson, James Johnston, John King, D.D., James Lang, John Linn, William Linn, dismissed to Lewistown; James Martin, Thomas McFerrin, Hugh McGill, Joseph Rhea, died Sept 20, 1777; John Steel, transferred to Philadelphia 2nd; Samuel Thomson.

*Roll of Ministers; Section of Presbytery of Baltimore
1786-1799.*

Johnson, Caleb, Cand. R. 1792, New Castle. O. 5-14-1793. Tr. 1799, New Castle.

Luckey, George, Tr. 5-22-1786 from New Castle. L. 1776. O. 1785. Tr. 4-16-1799 to New Castle.

Martin, Samuel, Cand. R. 1792. L. 1793. O. 10-7-1795. Tr. 4-16-1799, New Castle.

Slemons, John, Tr. from Donegal, 5-22-1786. Tr. 4-16-1799 to New Castle.

*Roll of Ministers; Section of Presbytery of Carlisle,
1786-1840.*

Cathcart, Robert, D.D., Lic. R. 4-9-1793, Philadelphia. O. 10-2-1793. Withdrew 4-15-1840, Harrisburg (New School). Pastor at York and Hopewell.

*Roll of Ministers; Section of Presbytery of Harrisburg
(New School) 1840-1870.*

Wallace, Benjamin, J., D.D., R. 3-3-1840, Philadelphia 3rd. D. 9-2-1845, Wilmington.

Emerson, Daniel H., R. 5-16-1846, Philadelphia 3rd. D. 10-12-1855, Wilmington.

Hutchins, Charles J., Lic. R. 10-12-1855, Erie. O. 10-13-1855. D. 10-17-1860, Milwaukee.

Street, Thomas, R. 2-8-1860, Philadelphia 3rd. D. 4-21-1864, New York 3rd.

Niles, Henry E., D.D., R. 4-15-1865, Niagara. Tr. 6-29-1870, Westminster. The above were pastors of York First Church.

Phillips, James W., R. 5-19-1840, Winchester. D. 4-10-1847, Otsego.

Loomis, Herman, R. 10-26-1842, Philadelphia 3rd. D. 10-14-1850, Donegal.

Miller, Jeremiah, 1845-1847.

Harris, F. D., 1847-1850. First three pastors and fourth supply at Mt. Joy.

*Roll of Ministers; Section of Presbytery of New Castle,
1786-1842.*

Arthur, William, R. 10-7-1795, Philadelphia. O. 1793, Scotland. D. 4-6-1819, Miami.

Ashmead, William, Lic. R. 5-1-1821, Northumberland. O. 5-1-1821. D. 4-7-1829, Charlestown Union.

Babbitt, Amzi, Lic. R. 10-24-1820, Jersey. O. 4-3-1821. D. 10-1-1833, Ohio.

Barr, Joseph, Cand. R. 4-3-1810. L. 9-29-1812. R. 4-1-1823, Philadelphia. Tr. to Donegal by Synod 10-20-1842.

Bayless, Samuel Martin, R. 4-7-1835. L. 6-14-1837. Tr. to Donegal by Synod 10-20-1842.

Boggs, T. Marshall, Lic. O. 4-25-1837. Tr. to Donegal by Synod 10-20-1842.

Boyer, Stephen, R. 8-9-1814, New Brunswick.

Cummins, Charles, O. 8-15-1804. D. 1808, Hudson.

Dare, Elkanah K., L. 9-24-1816. O. 11-19-1817. Dec. 8-16-1826.

Davie, John T. M., Lic. R. 4-23-1834, Philadelphia. O. 10-7-1834. D. 9-30-1840, Carlisle.

Dickinson, Richard M., R. 10-26-1829, New York 2nd.

Dickey, John, Cand. R. 10-6-1829.

Douglass, James C., D. 4-6-1824, Orange.

Douglass, Orson, R. 8-12-1823. D. 8-25-1838, Philadelphia.

Dunlap, Robert W., R. 4-13-1841. Tr. to Donegal by Synod 10-20-1842.

Houston, Samuel R., Dec. 1841.

Houston, William F., Cand. R. 4-5-1825. L. 10-4-1826. O. 1833. Dec. 2-2-1838.

Kerr, William, L. 9-24-1805. O. 4-4-1807. Dec. 1821.

Latta, Francis A., Chestnut Level 1810-1826.

Latta, James, D.D. Tr. fr. Philadelphia 2nd to New Castle 5-16-1771. L. 2-15-1758. O. October 1759. Dec. 1-29-1801.

Latta, William W., O. 5-9-1837. Tr. Donegal by Synod 10-20-1842.

Lindsay, S., Cand. R. 4-21-1840. Tr. to Donegal by Synod 10-20-1842.

Luckey, George, L. 1776. O. 4-27-1785. R. 4-7-1801, Baltimore. Dec. 12-23-1823.

Martin, Samuel, D.D. O. 10-26-1795, New Castle. R. 4-1-1800, Baltimore. D. 1813 to Baltimore. R. 8-9-1814, Baltimore. Tr. to Donegal by Synod 10-20-1842.

Moore, Gaylord, L., O. 10-30-1838. D. 9-30-1840, Philadelphia.

Morrison, Alexander G. Cand. R. 9-28-1824. L. 4-4-1826. Union 1828-1834.

McCarter, David, Cand. R. 4-3-1832. L. 9-29-1835. O. 6-13-1837. Tr. Donegal by Synod 10-20-1842.

McFarquhar, Colin. Tr. 5-22-1786 from Donegal.

McNair, John, D.D. R. 6-1-1841, Newton. Tr. to Donegal by Synod 10-20-1842.

Nevin, Alfred, D.D. Lic. R. 12-1-1840, Carlisle. O. 12-1-1840. Tr. to Donegal by Synod 10-20-1842.

Parke, Nathan G. Cand. R. 4-12-1842. Tr. to Donegal by Synod 10-20-1842.

Parke, Samuel. L. 4-6-1813. O. 8-9-1814. Tr. to Donegal by Synod 10-20-1842.

Patton, John. Lic. R. 11-21-1832, West Hanover. O. 12-25-1832. D. 4-4-1837, Philadelphia.

Rutter, Lindley C. R. 4-3-1832, Chillacothé. D. 12-5-1832, Carlisle. R. 4-27-1835, Carlisle. O. 4-6-1831. Tr. to Donegal by Synod 10-20-1842.

Sample, Nathaniel W. L. 1779. O. December, 1781. Dec. 8-26-1834.

Smith, Robert, D.D. R. 5-29-1767, Donegal. Dec. 4-15-1793.

Snowden, Nathaniel R. R. 12-12-1809, Philadelphia. D. 12-28-1813, Philadelphia.

Symmes, John H. R. 10-31-1833.

Timlow, Philip J. Cand. R. 9-26-1837. O. 5-14-1839. Tr. to Donegal by Synod 10-20-1842.

Wallace, John. L. 1814. O. 11-5-1833. Tr. to Donegal 10-20-1842 by Synod.

*Roll of Ministers; Presbytery of Donegal (Third)
1842-1870.*

Alexander, Hugh S. Lic. R. 4-10-1867, Philadelphia 2nd. L. 4-5-1860. Tr. to Westminster 6-22-1870.

Alexander, Robert, D.D. Lic. R. 8-7-1860, St. Clairsville. O. 8-7-1860. D. 12-4-1866, St. Clairsville.

Armstrong, Thomas J. Cand. R. 6-24-1862. Dr. 4-12-1865.

Arthur, Richard. Cand. R. 4-12-1865. Tr. to Westminster 6-22-1870.

Baldwin, John A. R. 10-6-1852, Dutch Reformed Ch. D. 4-15-1857, Elizabethtown.

Barr, Joseph. Tr. fr. New Castle 10-20-1842. D. 4-22-1846, New Castle.

Bayless, Samuel M. Lic. Tr. fr. New Castle 10-20-1842. D. 4-21-1847, West Lexington.

Belville, Robert B. Tr. fr. New Castle 10-20-1842. D. 10-3-1843, New Castle.

Bingham, William R. Cand. R. 4-15-1845. L. 4-21-1847. D. 12-7-1847, Philadelphia.

Boggs, John M. Cand. tr. fr. New Castle 10-20-1842. L. 6-14-1843. D. 4-16-1844, Carlisle.

Boggs, T. Marshall. Tr. fr. New Castle 10-20-1842. Dec. 11-10-1850.

Bowers, Edwin. Cand. R. 4-19-1848. L. 7-3-1855. D. 8-3-1855, North River.

Boyer, Stephen. Tr. fr. New Castle 10-20-1842. Dec. 11-10-1848.

Bridells, William J. Lic. R. 10-6-1868, Philadelphia. O. 10-21-1868. Tr. Westminster by Synod 6-22-1870.

Brown, Robert A. R. 4-14-1863, Carlisle. D. 10-24-1868, Philadelphia Central.

Cain, William H. Cand. R. 4-13-1858. L. 4-9-1861. D. 6-4-1861, San Francisco.

Cowhick, John Y. Lic. R. 4-12-1859, Columbus. L. May, 1858. O. 5-6-1859. Tr. to Westminster by Synod 6-22-1870.

Crawford, Thomas M. Cand. R. 4-21-1847. L. 4-19-1848. O. 5-23-1851. Tr. to Westminster by Synod. 6-22-1870.

Devine, James A. 1857-1858.

Dickey, Samuel. Lic. R. 10-9-1844, New Castle. O. 10-9-1844. Tr. to Chester by Synod 6-22-1870.

Dodge, N. Lic. R. 10-3-1843, Philadelphia 3rd. Tr. to Westminster by Synod 6-22-1870.

Dunlap, Robert W. Tr. fr. New Castle 10-20-1842. D. 5-14-1844, Baltimore.

Edgar, John. Lic. R. 5-11-1869, Philadelphia. O. 5-12-1869. Tr. to Westminster by Synod 6-22-1870.

Eddie, James W. Cand. R. 10-4-1859, Logansport. L. 4-9-1861. D. 6-24-1862, New Castle.

Elliott, John. R. 4-10-1861, Huntingdon. D. 4-11-1870, Humboldt.

Erskine, Ebenezer. R. 4-16-1851, Philadelphia. D. 4-12-1859, Rock River.

Farquhar, John. Lic. R. 9-16-1846, Newton. O. 10-2-1846. Dec. 9-18-1866.

Ferguson, John D. Cand. R. 4-12-1864. Dr. 10-4-1865.

Ferguson, William A. R. 10-22-1869, Dubuque. Tr. to Chester by Synod 6-22-1870.

Finney, Ebenezer D. Cand. R. 4-16-1850. L. 5-23-1851. D. 8-3-1855, Mississippi.

Finney, William. Tr. fr. New Castle 10-20-1842. Tr. to Baltimore by Synod 6-22-1870.

Flemming, William A. R. 10-20-1865, Huntingdon. D. 12-3-1867, Blairsville.

Free, John G. Cand. R. 4-20-1853. Dr. 4-6-1857.

Freeland, Samuel. Cand. R. 4-16-1851. Dr. 4-10-1860.

Gable, James H. Cand. R. 10-19-1864.

Gamble, Robert. Lic. R. 10-6-1857, Philadelphia. O. 10-22-1857. D. 4-11-1860, Philadelphia. R. 10-1-1867, New Castle. Tr. to Westminster 6-22-1870.

Graff, James J. R. 6-9-1848, Baltimore. D. 4-17-1849, Baltimore.

Graham, Thomas L. Cand. R. 10-6-1863. Dr. 4-14-1869.

Grimes, Joseph S. R. 4-13-1858, Miami. D. 6-4-1861, Beaver.

Harris, Abraham. Cand. R. 10-8-1856. Dr. 4-9-1861.

Harris, Frank B. R. 10-18-1850, Harrisburg, N. S. D. 4-15-1851, Philadelphia 2nd.

Hughes, Edward J. Lic. R. 10-4-1853, Cincinnati. D. 4-11-1855, Welsh Calv. Methodist Church.

Hunter, William. Cand. R. 8-21-1851. D. 10-6-1852, Philadelphia.

Kennedy, James B. Cand. R. 6-12-1860. L. 6-24-1862. D. 10-6-1863, Philadelphia 2nd.

Knipe, Samuel W. Cand. R. 6-4-1861. D. 4-12-1870, Philadelphia 4th.

Kugler, John B. Lic. R. 6-12-1860, Raritan. O. 6-12-1860. D. 11-7-1865, Raritan.

Lane, John J. Cand. R. 9-11-1845. D. 9-22-1847, St. Clairsville. R. 10-4-1853, St. Clairsville. D. 8-4-1868, St. Clairsville.

Lanius, Jacob W. Cand. R. 4-20-1853. D. 10-4-1853, Fort Wayne.

Latta, William W. Tr. fr. New Castle 10-20-1842. Tr. by Synod 6-22-1870 to Chester.

Leaman, John. Cand. R. 4-22-1846. L. 9-22-1847. O. 10-31-1849. D. 4-13-1858, Philadelphia 2nd. R. 4-12-1864, Philadelphia 2nd. Tr. to Westminster by Synod 6-22-1870.

Lindsay, S. Tr. fr. New Castle by Synod 10-20-1842.

Linville, Jacob. Cand. R. 9-11-1845. Dr. 4-21-1847.

Locke, William E. R. 10-3-1854, Passaic. D. 10-7-1857, Palmyra.

Long, Thomas S. Lic. R. 4-10-1867. New Castle. O. 5-7-1867. Tr. to Westminster by Synod 6-22-1870.

Manifold, William H. Cand. R. 4-16-1857. Dr. 4-10-1860.

Martin, Samuel, D. D. Tr. fr. New Castle 10-20-1842. Dec. 6-29-1845.

Merill, John L. Lic. R. 10-4-1859, fr. N. H. Congre-

gational Ass'n. O. 10-31-1860. D. 4-10-1866, Londonderry.

Mitchell, Andrew D. Cand. R. 10-3-1843. L. 4-21-1847. D. 8-2-1849, Carlisle.

Morrison, Alexander F. Cand. R. 10-20-1865, Ohio. L. 10-21-1865. D. 5-7-1867, Rock River. R. 6-22-1870, Rock River. Tr. to Westminster by Synod 6-22-1870.

Morrison, James M. Cand. R. 4-14-1858, New Castle. L. 6-4-1861. D. 10-6-1863, New Castle.

McCarter, David. Tr. fr. New Castle 10-20-1842. D. 4-9-1856, Marion.

McCullough, Charles H. Cand. R. 5-19-1859. Dr. 4-9-1862.

McNair, John, D.D. Tr. fr. New Castle 10-20-1842. D. 10-8-1851, Raritan. R. 11-7-1865, Raritan. Dec. reported 4-10-1867.

McNair, Solomon. Lic. R. 5-8-1846, Philadelphia 2nd. O. 5-8-1846. D. 4-20-1853, Newton. R. 10-4-1864, Newton. Tr. to Westminster by Synod 6-22-1870.

Nevin, Alfred, D.D. Tr. fr. New Castle 10-20-1842. D. 10-18-1845, Ger. Ref. Church. R. 10-22-1852, Carlisle. D. 4-13-1858, Philadelphia.

Newell, George W. R. 10-5-1858, Northumberland. D. 4-9-1862, Dane.

Owen, Roger. R. 4-15-1845, Madison. D. 10-22-1851, Philadelphia 2nd.

Parke, Nathan G., D.D. Cand. Tr. fr. New Castle 10-20-1842. L. 4-19-1843. D. 4-21-1846, Luzerne.

Parke, Samuel. Tr. fr. New Castle 10-20-1842. Dec. 12-20-1869.

Pearce, S. Morton. Tr. to Westminster 6-22-1870.

Powell, Walter. Lic. R. 7-9-1857, Troy. O. 7-9-1857. Dec. since Sept., 1867.

Ramsay, J. Ross. Cand. R. 10-2-1846. L. 10-3-1848. O. 6-12-1849. D. 10-1-1850, Creek Nation.

Rankin, William A. R. 10-22-1851, Carlisle. O. 4-11-1851. D. 4-14-1868, Erie.

Reigart, Samuel W. Cand. R. 4-14-1862. L. 10-4-1864. D. 10-3-1865, Northumberland.

Rittenhouse, Joseph M. Lic. R. 11-10-1853, Raritan. O. 11-10-1853. Tr. to Westminster by Synod 6-22-1870.

Robinson, George, D. D. Lic. R. 9-8-1868, New Brunswick. O. 9-8-1868. Tr. to Westminster by Synod 6-22-1870.

Robbins, John P. R. 4-13-1858, Baltimore. D. 4-10-1860, Burlington.

Rogers, James L. Lic. R. 8-21-1851, Carlisle. O. 8-21-1851. D. 10-8-1856, Rock River.

Russel, Watson. Cand. R. 5-13-1844. D. 4-21-1852, Reformed Church.

Rutter, Lindley C., Sr. Tr. fr. New Carlisle 10-20-1842. Tr. to Westminster by Synod 6-22-1870.

Rutter, Lindley C., Jr. Cand. R. 10-4-1865. L. 4-13-1869. D. 4-12-1870, Zanesville.

Sachett, M. A. R. 4-10-1867, Richland.

Simpson, George W. Cand. R. 4-19-1843. L. 10-3-1848. O. 6-12-1849. Lost in tornado.

Sloan, Thomas. Cand. R. 4-22-1846. Dr. 4-19-1854.

Smith, Ambrose C. Cand. R. 10-5-1858. D. 10-6-1863, Philadelphia Central.

Smith, J. F. Cand. R. 4-9-1843. L. 4-17-1844. D. 4-15-1845, Louisville.

Smith, James. R. 10-7-1857, Allegheny. Tr.

Smith, Joseph D. Lic. R. 10-30-1860, Philadelphia. O. 10-30-1860. Tr. to Westminster by Synod 6-22-1870.

Smith, S. Hume. Cand. R. 10-3-1843. L. 9-17-1844. O. 6-17-1845. Dec. 2-4-1857.

Spayd, Henry E. R. 10-10-1867, Raritan. D. 4-12-1870.

Standenmayer, Lewis R. Cand. R. 4-16-1850. Dr. 5-23-1851, to Episcopal church.

Stewart, Calvin W. Cand. R. 4-21-1852. L. 4-16-1857. O. 6-24-1858. Tr. to Westminster by Synod 6-22-1870.

Stewart, William G. Cand. R. 10-4-1864. L. 4-13-1870. Tr. to Westminster by Synod 6-22-1870.

Thom, John C. Lic. R. 5-19-1859, Saltsburg. O. 5-19-1859. D. 9-5-1865, St. Louis.

Timlow, Philip J. Tr. fr. New Castle 10-20-1842. Tr. to Westminster by Synod 6-22-1870.

VanArtsdalen, Garret, R. 10-7-1856, Newton. D. 10-27-1857, Philadelphia 2nd.

Vannuys, James H. Cand. R. 10-19-1860, Indianapolis. L. 4-9-1861. D. 4-9-1862, Indianapolis.

Wallace, John. Tr. fr. New Castle 10-20-1842. Dec. 10-28-1866.

Wherry, Elwood M. Can. R. 9-5-1865. L. 4-10-1866. O. 5-8-1867. D. 10-2-1867, Northern India.

White, William P. Cand. R. 10-1-1867. L. 4-13-1869. Tr. to Westminster by Synod 6-22-1870.

Wilson, Elijah. R. 8-2-1849, Philadelphia. D. 10-1-1867, Beaver.

Wilson, James W. Cand. R. 4-16-1850. L. 6-7-1853. D. 10-4-1854, Crawfordsville.

Winter, William R. D. 10-6-1852, Ohio.

Witherow, Benjamin H. R. 4-12-1869, Burlington. Tr. to Westminster by Synod 6-22-1870.

Young, Josias H. R. 10-2-1866, Northumberland. O. 11-10-1863.

SKETCHES OF LEADING MINISTERS.

ROBERT SMITH, D. D.

Robert Smith was born in Londonderry, Ireland, 1723, and at the age of fifteen came to this country. At

this early age he was converted under the preaching of Whitfield. He studied with Rev. Samuel Blair of Fagg's Manor, whose daughter, Betsy, he later married.

Doctor Smith was a pastor at Pequea for forty-two years. Soon after his settlement as pastor he established a school for the study of Latin, Greek, and Hebrew, which became famous in those educated there. Three sons of Doctor Smith were educated at this school—Samuel Stanhope, who was President of Hampden Sidney College and later of Princeton; John Blair, President of Hampden Sidney College and later of Union College, Schenectady, N. Y.; and William, who while not so celebrated yet was a devoted minister of Jesus Christ. From this school went out Rev. Nathaniel W. Sample of Lancaster, Leacock, and Middle Octorara; and Dr. John Linn of Sherman Valley; Dr. Samuel Martin of Chanceford and several pioneers of the Redstone Presbytery, including Rev. John McMillan, D.D., who also had a school in his log cabin in western Pennsylvania, and was the founder of Jefferson College.

Rev. George Norcross, of Carlisle, Pa., in an address before the Alumni Association of Princeton Seminary in 1876 said: "Princeton Theological Seminary is really older than we are wont to say. At the voice of the General Assembly she sprang into existence in 1812, in fair and symmetrical outlines, like the famed Minerva, armed from head to foot, only because she had existed in the church potentially for years. The Log Cabin of Neshaminy, the Theological school of Dr. Robert Smith at Pequea, and the Synodical Academy of Alison at New London, were more than the herald of a better day."

Mr. Smith received the degree of Doctor of Divinity from the College of New Jersey in 1760.

In the year 1790 he was a commissioner to the General Assembly, from the Presbytery of New Castle, and was made its Moderator. He was a commissioner again in 1793. A very remarkable fact is that his son, Rev. John Blair Smith, was the Moderator of the General Assembly in 1798 and his son, Rev. Samuel Stanhope Smith, was the Moderator in 1799, a father and two of his sons, Moderators of the highest court of the church in a half-score of years.

Rev. Samuel Martin, D.D., writing of Dr. Smith, says: "He was well acquainted with all the subjects necessarily connected with theology; remarkably able in exposition of the Scriptures; spent much time in meditation and prayer and was entirely abstracted from the world."

In 1764, in writing to Dr. Bellamy, Dr. Smith said: "In the revival of religion about twenty years ago, a spiritual seed was shown in the hearts of many in our congregations, which shall never be rooted out, though, alas! God's power and glory does not now appear in His sanctuary as then. Most of our young people and many of the old are yet in their sins. But, blessed be God, truth and holiness have yet their firm advocates amongst us in the ministry, and many firm friends among the common people, who delight in such ministers for the truth's sake. Many of God's people have of late desired earnestly a day of God's power and grace; and a number of others, young people especially, freely acknowledge they are graceless, and must inevitably perish except they obtain the renewing and converting grace. These things afford encouragement; but oh! to see in an eminent manner Christ's power and glory in His sanctuary as of old."

The desire of Dr. Smith seems to have been realized in 1770 when there was a gracious outpouring of the

Spirit on his young people under his tuition and his son, John, became a subject of renewing grace.

He was in the harness until the end of life. While returning from Philadelphia, whither he had gone to attend a meeting of the Board of Trustees of the College of New Jersey, he suffered much from debility and pain and was compelled to stop over night at Rockville, Chester county. On Sabbath morning, attempting to reach his church for service, he was found lying by the roadside, with his faithful horse beside him. He was removed to the house of William Hunter, Esq., a Ruling Elder in the Church of the Forks of Brandywine, where he died April 15, 1793, in the seventy-first year of his age. He was buried in the cemetery at Pequea, of which church he had been the pastor for forty-two years.

James Latta, D.D.

James Latta was born in Ireland, in the winter of 1732. He was of the Scotch-Irish Presbyterian stock. His mother's maiden name was Alison. His parents migrated to this country when he was six or seven years of age, bringing him with them. They settled near Elkton, Maryland, and were likely connected with the church now known as the "Rock" as his parents were buried there.

It is not known when he gave his heart to Christ, but it was in early childhood. When a mere child he manifested a very serious and thoughtful turn of mind. During the three days in which the vessel on which he came to this country was foundering before it was wrecked he kept his Bible continually under his arm, thus indicating that it was the most precious of his treasures. At the age of fourteen, when away from home at school, his piety was so marked that he was

asked to conduct family prayers by families where he might be and all were surprised at his understanding.

His piety, talents, and thirst for knowledge led his parents to determine to give him a liberal education and accordingly he was placed under the care of Rev. Dr. Francis Alison, who had a classical school at New London, Chester Co., Pa., and was pastor of the Presbyterian church at that place. This school was adopted by the Synod of Philadelphia in 1744 as its own, paying the salaries of master and tutor from contributions from the churches, and offering gratuitous instruction in languages, philosophy and divinity. Many who became eminent in church and state received their training in this school.

Dr. Alison having become President of the College of Philadelphia, now the University of Pennsylvania, Mr. Latta followed him there and was graduated from that institution May 17, 1757. He was a member of the first class graduated from that college and his diploma is now in the possession of a member of the Chestnut Level church, it having been presented to him by a descendent of Dr. Latta in 1923. He was graduated with the first honor and was given the Salutatory in Latin. He accepted the position of tutor in the college and while acting as such pursued his study of divinity under Dr. Alison.

Mr. Latta was licensed to preach the Gospel by the Presbytery of Philadelphia February 15, 1758. He was ordained as an evangelist by the same Presbytery in 1759, and went on a mission of the Synod to some district in the Carolinas. He was the pastor of the Deep Run church, in Bucks county, Pa., 1761-1770, and of the Chestnut Level church from 1771 to 1801.

Yielding to the importunities of persons who desired

to educate their sons, he opened a school which acquired celebrity, and an assistant teacher was found to be necessary. This assistant and a number of pupils joining the army the school was closed. After the death of Rev. Sampson Smith, and the closing of his school, 1781, Mr. Latta again yielded to importunities and reopened his school and continued it for several years. His salary as pastor was one hundred pounds, Pennsylvania currency, and this sum the congregation never changed. The income from his school enabled him to purchase a farm and erect a house upon it and support his large family in comfort. This house still remains and is in fine state of preservation. The influence of such a school could not but be advantageous to any community and we may be assured the intelligence which has characterized that community has been due to the work of Mr. Latta in this direction. Fifty years after his death an academy was founded at Chestnut Level, possibly a remote resultant of Mr. Latta's Latin school, and this continued for almost a half century to furnish an excellent opportunity for education to a large area of which it was the center.

Mr. Latta espoused the cause of American liberty and not only advocated it with his voice, stimulating his people to defend their rights, but actually took his blanket and knapsack and accompanied a company of militia on its campaign. He also served in the army as a chaplain.

During his pastorate the controversy as to the introduction of the Psalms and Hymns of Dr. Watts waged. Mr. Latta desired to introduce the new Psalmody in his congregation but was unable to do so because of the opposition of many of his most important members. However, in answer to a challenge from one who reprobated the use of Watts', Mr. Latta wrote a treatise on

the New Psalmody which was never answered, although four editions of it were printed.

The degree of Doctor of Divinity was conferred upon Mr. Latta in the year 1799.

Dr. Latta died with the harness on, both as a preacher and a presbyter. One month before his decease he attended a meeting of Presbytery at New London, twenty-five miles from his home. On his way to church on the occasion of his last service he was thrown from the carriage and falling on his head was somewhat stunned. He said to his daughter Mary, who accompanied him, "I am killed, but do not tell your mother." He went on to church, conducted the service and returned to his home. Soon after he fell into a condition which alarmed his daughter, who then related to her mother what had occurred. Help was of no avail and in a few days he died, January 28, 1801.

It is said of Dr. Latta that he was small in stature, spare in flesh, and always looked older than his years. A cheerful disposition characterized him, although his gravity was never put in the background thereby.

About 1765 Dr. Latta was married to Miss Mary McCalla of the Deep Run congregation. She was eminent for her piety and amiability. They were the parents of ten children. Of these four were sons and all entered the ministry. His eldest son ministered to his father's congregation at Chestnut Level from 1810 to 1826. He too was a fine classical scholar and gave much time to teaching, especially in his later years. His second son, William, was the pastor of the Great Valley and Charlestown churches in Chester county for almost fifty years. John Ewing, his third son, spent his entire ministry of over twenty-four years in one charge, the churches of New Castle and Christiana in Delaware. The youngest son, James, was settled over the Upper

Octorara church in 1811 and continued to be its pastor until 1850. His youngest daughter, Sarah, married Rev. Thomas Love.

Dr. James Latta was so careful in the training of the pupils under his care that they were accepted by the university without examination. It was sufficient to know he had trained them. He was easy of access and when visiting in his congregation the young delighted to gather around him and enjoy his conversation. In the pulpit he was grave and dignified and declared the whole counsel of God.

Dr. Latta was buried at Chestnut Level, Pa.

Rev. Samuel Martin, D.D.

Samuel Martin was born at Chestnut Level, Lancaster county, Pa., January 9, 1767. His parents, Samuel and Agnes Martin, emigrated from Ireland about 1754. They were consistent and exemplary members of the Associate church.

Samuel, their third son, early manifested a preference for the Presbyterian church. His father was a farmer and his early days were spent on the farm excepting occasionally a few months were spent in some common school.

His early training was of the best but it was not until after his majority that he became anxious about his spiritual welfare. On a Sabbath day in the summer of 1789 he heard an impressive sermon by his pastor, Rev. James Latta of the Chestnut Level church. During the afternoon he sat on his father's porch and read Erskine on the believer's right to appropriate by faith the promises of the Gospel. The conviction flashed on his mind that he had not that right. To shake off the painful feeling it occasioned he took a long walk. His distress increasing he cast himself on the ground and

cried for mercy. His anguish increased as the evening shadows fell. He spent a sleepless but prayerful night. As morning drew near he slept and dreamed that he was in a long dark passage, so low that he could not walk erect. Groping his way for a considerable time he came to what seemed to be a door. Crying out in his distress the door flew open and the dark passage was filled with a flood of light. When he awoke light had dawned on his soul and he cast his trembling spirit into the arms of mercy.

From that period may be dated his Christian life and his determination to give himself to the Gospel ministry. His preliminary studies were pursued under his pastor, Dr. James Latta, and Rev. Dr. Robert Smith of Pequea. He gave himself to teaching for three years in order to secure funds for his college course. He was graduated from the University of Pennsylvania July 8, 1790. From this it is plain that he had determined on securing an education before his conversion. He was licensed by the Presbytery of Baltimore in May, 1793. He was ordained to the ministry October 7, 1795, and installed pastor of the Slate Ridge church. He, like his pastor and preceptor, Dr. Latta, also conducted a classical school in which many persons received training that fitted them for a better life work. About five years after his installation at Slate Ridge he accepted a call from the Chanceford church for one-half his time. In this extended field he labored until 1812, when he was released. After an interval of a year and a half he returned to Chanceford on receiving a unanimous call and remained pastor until 1845.

Dr. Martin was a talented man. He acquired readily and with little effort maintained a high standing in his class. This fact was not wholly to his advantage and led him in after life to depend more upon the excitement

and inspiration of the occasion than on previous preparation. While he was held fast by this habit yet he emphatically condemned it. His sermons were seldom written, and when they were they did not rise to the height of his extemporaneous effort. He grasped his subject with an iron grip and his preparation for the Sabbath was a few brief notes and in his preparation his books were his Bible and his concordance. His sermons convinced the intellect and impressed the heart.

The degree of Doctor of Divinity was conferred upon him by Jefferson College, 1824.

Dr. Martin was also an active and efficient Presbyterian. He was an able debater and was a very zealous advocate for the doctrine and government of the church. His aim was to be useful and being without guilt himself he was never guilty of suspecting others. He was a master in Israel and a man of God. His active labors continued almost until the close of life and feeling that the end was near he calmly awaited it in the sure consciousness of a life that is eternal secured to him by the mediatorial sacrifice of Jesus Christ. At the midnight hour of Sabbath, June 29, 1845, his spirit passed into the presence of the Lord he had served so well.

About the time of his settlement at Slate Ridge he was married to Miss Rosanna Irwin, whose early home was near his own. She was in every sense an helpmeet for him. They had eight children born to them, four of whom, including an only son, died in infancy. A great-grandson, Rev. Samuel Martin Jordan, D.D., is now a missionary in Teheran, Persia. Dr. Martin and his devoted wife sleep in the cemetery at Chanceford and an appropriate monument, erected by the congregation, marks their resting place.

CHAPTER VII.

THE REUNION.

IT IS unquestionably true that much bitterness was engendered by the drastic action which led to the separation of the church into two assemblies in 1837, but gradually, as the churches lent themselves to their distinctive work and prosecuted it with earnestness and diligence, the points of agreement were magnified and the points of difference minified. Thus the members of both parties were being prepared for the reunion which, after a third of a century, was to be consummated.

The churches in the excinded Presbyteries did not, as might have been expected, organize themselves after the Congregational, but after the Presbyterian form, and thus the governmental element became less prominent. Gradually it became clearer that the doctrinal differences were not so great after all, as many seemed to think. The New School element was finally won to the denominational missionary and educational agencies, and slavery slipped out of the arena of contention, having been abolished by the Civil War. In view of such facts as these it is not strange that as early as 1863 the two Assemblies established an interchange of delegates, the proposition having been made by the Old School Assembly of 1862. At Newark, N. J., during the sessions of the Old School Assembly of 1864, a number of ministers and elders, members of the Assembly, and others met together for the purpose of considering the propriety of taking steps looking to organic reunion. The paper prepared and published by this meeting was signed by seventy ministers and fifty-three elders. This

seems to have been the first action of a representative body looking to reunion, although it was not the action of the General Assembly itself. The New School Assembly of that year met in Dayton, Ohio, and the sermon of the Moderator, Rev. Henry B. Smith, D.D., on the subject of "A Reunited Church," was a powerful appeal for the accomplishment of what had come to be the longing of many hearts.

Previous to the meetings of the Assemblies of 1866 each one of them had been memorialized by a number of its Presbyteries to take some action looking to reunion. Whether it was by reason of any prearrangement on the part of influential members of these two bodies or not, the fact that the two Assemblies met simultaneously in St. Louis in 1866 seems in the retrospect Providential. The Christian spirit that enabled the members of the two Assemblies to meet together for social worship and for the celebration of the Lord's Supper was a happy omen.

The Old School Assembly adopted a resolution expressing fraternal regard for the New School body, and its desire for reunion on the basis of our common Standards. It also arranged for the appointment of a committee consisting of nine ministers and six elders, to confer with a similar committee, if such be appointed by the New School Assembly, with reference to the accomplishment of this much desired end.

This action having been communicated to the New School Assembly, that body heartily concurred in it, and appointed the conference committee suggested, the result of their deliberations to be reported to the General Assembly of 1867.

These committees met in New York City and formulated a plan for reunion, which was presented to the Assemblies of 1868. In accordance with a recommenda-

tion of the report, action on the same was deferred until the meeting of the Assemblies in 1869 in order that the Presbyteries might have an opportunity to consider the same and make suggestions for amendment if it seemed to them wise. These negotiations were continued and finally resulted in a basis of union which involved the Standards pure and simple.

As has been already indicated in the history of Donegal Third, this statement was not explicit enough to meet with the approval of that Presbytery.

The General Assembly of the Presbyterian church in the United States of America, Old School, met in the Brick Presbyterian church, New York City, Thursday, May 20, 1869, at eleven o'clock a. m. The Rev. Melancthon W. Jacobus, D.D., professor in the Western Theological Seminary, Allegheny, Pa., was elected Moderator.

The General Assembly of the Presbyterian church in the United States of America, New School, met in the Church of the Covenant, New York City, Thursday, May 20, 1869, at eleven o'clock a. m. The Rev. Philemon H. Fowler, D.D., of Utica, N. Y., was elected Moderator.

A committee of conference appointed by these two General Assemblies reported recommending a plan of reunion on "The doctrinal and ecclesiastical basis of our common Standards, the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian church in the United States shall be approved as containing the principles and rules of our polity."

The plan was approved by both of the Assemblies, and each Assembly submitted the foregoing basis to its Presbyteries for their approval or disapproval.

These two General Assemblies adjourned to meet in Pittsburgh, Pa., the second Wednesday, the tenth of November, 1869, at eleven o'clock a. m.

The second Sabbath of September, 1869, was observed as a day of prayer for the blessing of God on the churches in their new relations.

The two Assemblies convened in the city of Pittsburgh, Wednesday, November 10, 1869, at eleven o'clock a. m., the Old School Assembly in the First church and the New School Assembly in the Third church.

Of the Old School Presbyteries 128 answered the overture on reunion in the affirmative, 3 in the negative, and 11 not acting.

Of the New School Presbyteries, 113 in number, all answered the overture on reunion in the affirmative.

Each Assembly, having received the record of the votes of the Presbyteries of the other Assembly, voted unanimously that the reunion had been consummated.

Both the Assemblies then adjourned to meet as one body in the First Presbyterian church in Philadelphia the third Thursday of May, 1870, at eleven o'clock in the morning.

On the adjourning of the two Assemblies at practically the same moment, each body moved in procession from the church it occupied. The New School Assembly marched in double file from the Third church down Sixth avenue to Wood street, till the column reached a point opposite the gate opening to the First church, from which the Old School Assembly marched out in similar manner to the street, and the two bodies moved in parallel columns for one square. The officers and members of the two Assemblies now, arm in arm,

proceeded in one column. The procession continued its march along Wood street and Fifth avenue, hence by Smithfield street and Sixth avenue, to the Third church, where an inspiring meeting was held.

The Rev. Philemon H. Fowler, D.D., then addressed the great audience as to what had brought about the reunion and what was its portent. At the close of this address, at Dr. Fowler's suggestion, he and Dr. Jacobus clasped hands and the audience sang "Praise God from Whom All Blessings Flow." Then Dr. Jacobus spoke, as follows:

"These are the nuptials of the churches whom we represent. I am sure, my brethren, that the Great Apostle and High Priest of our profession, Jesus Christ, officiates at the wedlock. And, in His name, I would put the question now, just here, and say, 'If there be any person present who knows of any reason, just and sufficient, why these parties may not be lawfully united, let him speak, or ever after hold his peace.'

"And I say to you, Venerable Father (addressing Dr. David Elliott), who were the organ and the instrument in Philadelphia of the church I represent, at the parting asunder of those that were yesterday separate branches of our Presbyterian body, 'do you know of any reason, just and sufficient, why these parties may not be lawfully united?' " Dr. Elliott replied, "I do not, sir."

At this point Mr. George H. Stewart said, "Whom God hath joined together, let no man put asunder." Dr. Jacobus said, "In the name of God. Amen."

From the nuptials referred to by Dr. Jacobus came our Presbytery, and it was named Westminster.

The Assembly ordered for May, 1870, met in Philadelphia and represented a united church.

Statistics Before and After Reunion.

In 1869 the statistics of the two branches were: Old School Synods, 27; Presbyteries, 143; ministers, 2,381; churches, 2,740; communicants, 258,903; contributions, \$4,526,281.

New School Synods, 24; Presbyteries, 113; ministers, 1,847; churches, 1,631; communicants, 172,560; contributions, \$3,630,533.

In 1875 the United church reported: Synods, 36; Presbyteries, 173; ministers, 4,706; churches, 4,999; communicants, 506,034; contributions, \$9,626,594.

CHAPTER VIII.

REORGANIZATION.

THE PLAN has been formulated and accepted, the reunion has been consummated, and now the reunited church must reset the boundaries of Synods and Presbyteries and settle down to the work to which a great church in the providence of God is called.

The work of reorganization had its beginning in the General Assembly of 1870 and had to work itself down through the Synods and Presbyteries and out into the churches. The General Assembly of 1870 had a most appropriate meeting place in the city of Philadelphia and in the First Presbyterian church of that city, the mother Presbyterian church in this country, and within the bounds of the First Presbytery. The fact that forty-four General Assemblies had met in Philadelphia before the schism of 1837, and nine of the Old School Assemblies and seven of the New School had sat in that city during the schism suggested that there was no more appropriate place for the first session of the divided Presbyterian forces drawn together again than the scene of these many gatherings in the past, the City of Brotherly Love.

The General Assembly of 1870 met Thursday, May 19th. The sermon was preached by the Rev. Philemon H. Fowler, D.D., the last Moderator of the New School Assembly, from Ephesians 4:4, "There is one Body, and one Spirit, even as ye are called in one hope of your calling." It is a significant fact that Rev. Francis Allison, D.D., had used the text Ephesians 4:1-8 as his text

on the occasion of the opening of the Old Side Synod of Philadelphia, and in Philadelphia in 1758 the year of the reunion of the Old Side and the New Side division of the Presbyterian church.

The Rev. Melancthon W. Jacobus, D.D., LL.D., Moderator of the last Old School Assembly presided, as per previous arrangement, and the Rev. J. Trumbull Backus, D.D., was chosen Moderator.

The following telegram was received from the Venerable David Elliott, D.D., LL.D., Moderator of the General Assembly in Philadelphia at the time of the division:

Allegheny City, Pa., May 19, 1870.

To the Moderator of the General Assembly of the Presbyterian Church:

The Moderator of the last General Assembly of the Presbyterian church immediately preceding the separation sends greetings to the first reunited Assembly of the same through their Moderator, praying that their proceedings may be distinguished by the wisdom that is from above, and cemented by the charity which is the bond of perfectness.

(Signed) DAVID ELLIOTT.

To this the General Assembly replied in the words of Psalm 92:12-15: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him."

The General Assembly decided that the reorganization of the Presbyteries should be left in the hands of the

Synods in whose bounds they are located. These Synods were directed to meet for arranging the bounds of the Presbyteries previous to July 15, 1870.

It was decided that the Synod of Philadelphia should embrace the eastern part of Pennsylvania to the west line of the counties of Bradford, Sullivan, Luzerne, Schuylkill, Lebanon and York, and to include also the Presbytery of West Africa.

The Synod of Philadelphia met June 22, 1870, and adopted the following enabling act as to the Presbytery of Westminster: "The Presbytery of Westminster is hereby constituted to consist of the ministers and churches in the counties of York, Lancaster and Lebanon; to meet in the Spring Garden church, Philadelphia, at 8:30 o'clock a. m., June 23rd, 1870; the Rev. Calvin W. Stewart, or, in his absence, the oldest minister present, to preside until a Moderator is chosen. And the Presbytery of Westminster is hereby declared to be the legal successor of the Presbytery of Donegal, and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of that Presbytery."

A CONNECTING LINK.

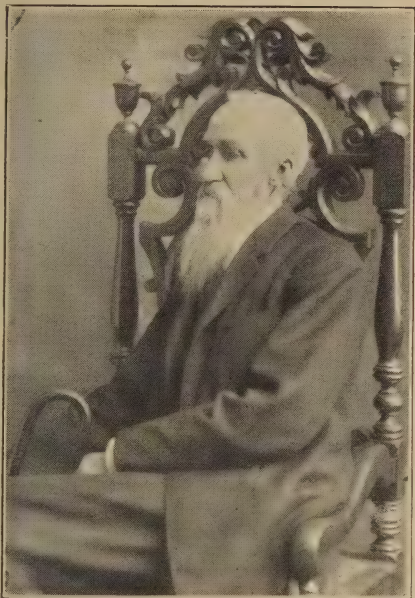
Ruling Elder John A. C. Gailey.

Westminster Presbytery has a Ruling Elder on its rolls whose official career spans its entire history and reaches back into that of Donegal. Mr. John A. C. Gailey represented the Centre Session in the last stated meeting of the Donegal Presbytery held in Union church, April, 1870. He is the only surviving member who was enrolled at that meeting, all the ministers and all the other elders having since passed to their reward.

Mr. Gailey was born in 1838, united with the Centre church in 1862, was ordained a Ruling Elder of that church in 1868, and has exercised the office in the same church continuously for fifty-six years. He has frequently represented his Session in Presbytery; has been a member of Synod several times; and represented his Presbytery in the General Assembly at Saratoga in 1883. In addition to his long term of service as a Ruling Elder, he was a teacher in the Sabbath school for a number of years, its Superintendent for a time and was leader of the church music for thirty years.

Rev. Robert Reed Gailey, D.D.

The first Sabbath in May, 1888, in the absence of the Superintendent, it devolved on the pastor to organize the Sabbath school. Meeting Robert Reed Gailey, a son of Elder Gailey, he said to him: "I want you to take a class in Sunday school this year." Mr. Gailey hesitated, as if in thought, and then said: "If you think I am fit to teach, I will do it." His decision to be a Foreign Missionary was made at the same moment and because he was thought worthy to teach. Mr. Gailey was graduated from LaFayette College in 1893; from Princeton Seminary in 1896; was ordained to the ministry in 1898, and since that time has been a Y. M. C. A. Secretary in Tien Tsin and Peking, and he has exercised a potent influence in the framing of the new China.



ELDER JOHN A. C. GAILEY
New Park, Pa.



REV. ROBERT R. GAILEY, D.D.
Peking, China

CHAPTER IX.

PRESBYTERY OF WESTMINSTER.

1870-1924.

THE PRESBYTERY of Westminster was constituted by the Synod of Philadelphia, at the meeting authorized by the General Assembly and held in the Spring Garden Presbyterian church, in the city of Philadelphia, June 22, 1870.

According to the direction of Synod, the Presbytery was made to consist of the ministers and churches within the counties of York, Lancaster and Lebanon, "and was declared to be the 'legal successor of the late Presbytery of Donegal.' "

It was further ordered that this new Presbytery meet in the lecture room of the Spring Garden church the next morning (Thursday, June 23rd), at 8:30 o'clock, and that the Rev. Calvin W. Stewart preside until a Moderator be chosen.

The Presbytery convened on Thursday morning, according to order, and was opened with prayer. The Rev. Henry E. Niles was elected Moderator and it was agreed that the regular fall meeting be held in the Pequea church, Lancaster county, Thursday, September 27, at eleven o'clock a. m., and that the opening sermon be preached by the Moderator.

The Name Westminster.

There is no record of when the Presbytery selected the name that was to designate it in the future, but since

it appears in the Enabling Act, adopted June 22, 1870, by the Synod of Philadelphia, it must have been selected and presented at that time.

Whence came the name Westminster? None can now declare. Whence came the suggestion for a change from the name Donegal and why? It has been said that the change in name was a concession to the New School element in the Presbytery which did not like the former name. There may be some force in this statement, but it does not seem to be sufficient to account for the change in name since the New School element in the Presbytery was so small. May it not have been that there was a mutual desire to turn away from the name that suggested the storm and strife of the past? Donegal First was rent and torn by the Old and New Side controversy. This strife led to the dissolution of that Presbytery in 1765 and the formation of the Presbytery of Lancaster east of the Susquehanna river and of the Presbytery of Carlisle, west of it. These existed but a year when the name Donegal was restored again. During the period covered by Donegal Second the strife continued and the Presbytery lost one church after another to the Presbytery of New Castle, until in 1786 there was but one church east of the Susquehanna that adhered to the Presbytery of Donegal, and that was the church of Donegal. For fifty-six years the name Donegal did not exist as the designation of a Presbytery after 1786. In 1842, when by arbitrary action of the Synod a new Presbytery was erected out of New Castle, the name given to it was Donegal, and it continued until 1870. May it not have been that there was a desire to lay aside the name that savored so much of controversy and division and to select the new name Westminster, the designation of the confession upon which both Old and New School affirmed they stood.

Be this as it may, the name Westminster has proved a blessed portent of peace, for no strife has rent her ranks in her existence of more than fifty years. May the name and condition continue!

Roll of Westminster.

The following ministers, churches, licentiates and candidates were embraced in the Presbytery of Westminster at its organization:

| | |
|----------------------------|-------------------------------------|
| Lindley C. Rutter, | Chestnut Level. |
| Philip J. Timlow, | Leacock. |
| Thomas M. Crawford, | Slateville. |
| James M. Rittenhouse, | Middle Octorara. |
| Calvin W. Stewart, | Union. |
| Henry E. Niles, | York. |
| John Y. Cowhick, | Hopewell, Centre, and Stewartstown. |
| John Leaman, Prof. | |
| Joseph D. Smith, | Slate Ridge. |
| Solomon McNair, | Little Britain. |
| Thomas S. Long. | Pequea. |
| Robert Gamble, | Chanceford. |
| George Robinson, | Lancaster. |
| William J. Bridells, | Marietta. |
| B. Howard Witherow, | Columbia. |
| S. Morton Pearce (S. S.), | Wrightsville. |
| Alex. F. Morrison (S. S.), | New Harmony. |

Vacant Churches.

Monaghan, Strasburg, Mount Joy, Donegal, Pine Grove, Mount Nebo, Cedar Grove, Coleraine Free, Cærnarvon, Bellevue.

Licentiates.

Nehemiah Dodge, Principal, Cedar Hills Seminary, Mount Joy.

H. S. Alexander, Teacher.

William P. White.

William G. Stewart.

Candidate.

Richard Arthur.

First Stated Meeting.

The Presbytery of Westminster met according to adjournment in the Pequea church September 27, 1870, the sermon being preached by Rev. Henry E. Niles from Isaiah 52:1.

The following is the roll of this meeting:

Ministers.

Philip J. Timlow,
Henry E. Niles,
Thomas M. Crawford,
J. M. Rittenhouse,

Calvin W. Stewart,
John Y. Cowhick,
Joseph D. Smith,

Solomon McNair,
B. H. Witherow,
S. Morton Pearce,
Thomas S. Long,
Alex. F. Morrison,
George Robinson,

Ruling Elders.

Leacock—John G. Offner.
York—Samuel Small.

Middle Octorara—William McIlvaine.

Union—James R. Jackson.
Hopewell, etc.—A. C. Manifold.
Slate Ridge—William R. Galbreath.

Little Britain—John Reed.
Columbia—David Mullen.
Wrightsville—Henry Harris.
Pequea—John Lawrence.

Chestnut Level—James McPherson.

Strasburg—Isaac Walker.
Bellevue—James Buyers, Jr.

Licentiates—N. Dodge; H. S. Alexander; William P. White; Wm. G. Stewart.

Chairmen of Presbyterial Committees.

Theology,
Church History,
Church Government,
Sacraments,
Arts and Sciences,
Credentials,

Jos. D. Smith.
Calvin W. Stewart.
Henry E. Niles.
John Y. Cowhick.
George Robinson.
Henry E. Niles.

Historical,
Parochial Schools,
Manse,
Education,
Domestic Missions,
Church Extension,
Ministerial Relief,
Foreign Missions,

Jos. D. Smith.
James M. Rittenhouse.
Thomas W. Crawford.
John Y. Cowhick.
Calvin W. Stewart.
Solomon McNair.
Lindley C. Rutter.
Solomon McNair.

Missions.

The Presbytery manifested an aggressive spirit in its opening session for its Committee on Domestic Missions was directed to employ a Home Missionary to work within the bounds of the Presbytery. This missionary was to have \$800.00 per annum.

Early Acts of Presbytery.

The Rev. Thomas S. Long was the first Stated Clerk of the Presbytery and his salary was fixed at twenty-five dollars per year. The Rev. Calvin W. Stewart was elected Treasurer and had this position for twenty years.

At its first stated meeting the Presbytery dissolved the Carnarvon church, at Churchtown. It also appointed a committee to prepare a Manual for the Presbytery, and established an order that elders report to Presbytery annually whether the salary of the pastor has been regularly and promptly paid. The rule was established that the Moderator preach the sermon at the opening of the Presbytery.

First Candidate for the Ministry.

The first candidate for the ministry received by the Presbytery of Westminster was Robert L. Clark from

the Chestnut Level church. He was received at York, Pa., April, 1871.

Humiliation and Prayer.

At its second stated meeting the Presbytery set apart a day for fasting, humiliation, and prayer. This day of prayer ordered in the first year of its history seems to have borne early fruit for in the second year a spirit of revival swept through the churches, many of them reporting large accessions—137, 92, 30, 50, 100 and 140.

Attendance at Meetings.

Early in its history the Presbytery expressed its judgment as to the obligation of its members to attend its meetings, in the following words: "We regard it an incumbent duty as ministers and elders in attendance on the stated meetings of Presbytery to endeavor to so arrange plans as to remain until all the business and devotional services have been concluded."

Church Dissolved.

Presbytery dissolved the Free Church of Coleraine April, 1874, and transferred its members to the Union church.

Change of Name.

As already noted in this history the name Westminster as applied to this Presbytery may have been a compromise, the former New School members not taking kindly to the name Donegal which was the name of the Old School body. In October, 1875, a petition from certain members of the Donegal church, asking that the name Donegal be given to this Presbytery, was presented to the Presbytery and referred to a committee. This committee recommended the following which was approved by Presbytery: "While appreciating the feel-

ings of those interested in this matter, and their natural desire that the name of the church of their fathers should be perpetuated in the name of Presbytery, yet in view of all the delicate interests and feelings affected, Presbytery deems it inexpedient to open the subject and therefore declines to take any action in the matter."

This matter came before the Presbytery again in 1916, September 12, when the following paper was presented: "Resolved that the name of the Presbytery of Westminster be changed to its original name, viz.: 'The Presbytery of Donegal,' in order that the fact of its being the successor of the original Donegal Presbytery organized in 1732 may thus appear."

This paper was referred to the Executive Commission for consideration, which had the matter under advisement until April, 1917, when it reported recommending no action. This report was approved by a vote of 39 to 11.

Pastoral Charge Divided.

In April, 1879, requests came to Presbytery from the Stewartstown and the Centre churches that the relation heretofore existing between them as one charge be dissolved. The Stewartstown church asked for a temporary separation in order that they might ascertain whether they could support a pastor alone. The Centre church asked for a permanent separation. Presbytery took the following action: "That these churches be granted the privilege of each calling a pastor for itself, provided they can raise an amount sufficient for the comfortable support of the Gospel, but in case either fails in this then these churches are enjoined to continue the union heretofore existing as one pastoral charge." These churches have been self-supporting from that time.

An interesting case was decided in one of these

churches, Stewartstown, in 1882. That congregation had elected four Ruling Elders, the congregational meeting being called by the pastor without recognizing the existing Session which consisted of one elder. One of the new elders and the existing elder contested for the seat in Presbytery. After a protracted hearing the new Session was declared illegal and, after being elected to represent the Session the existing elder took his seat in Presbytery.

Discipline.

An interesting incident in the matter of discipline occurred at that early day. A member of one of the churches had been guilty of using profane language and violent expressions. The Session was directed to discipline the offending party. It did so and reported to the Presbytery that the offender professed sorrow for his actions and promised to lead a more godly life.

Amusing Incidents—Rev. L. C. Rutter.

The Rev. Lindley C. Rutter used to tell this amusing story of an occurrence on the way to a meeting of Synod. A number of ministers and elders were riding on horseback and finding no place where they could secure a meal at noon had been appropriating fruit from orchards along the way to appease their hunger. One of the number was too conscientious to do this, saying he would not take the fruit unless he could have permission of the owner. After a time they came to an orchard where there was a man walking around under the trees. Some of them said: "Now here is your opportunity to ask the owner." He alighted from his horse, climbed the fence, and being so hungry, picked up an apple and began eating as he approached the supposed owner. After a brief conversation he said: "Well, I must be

going, I am much obliged to you for these apples." "Oh," said the other, "you are welcome; I'm stealing the same as you are."

In the western part of the Chestnut Level congregation, before and during the Civil War, there was what was known as the Drumore Friends Meeting. The good Quakers in this community were working for the abolition of slavery. It was said of them that they had an "underground railway" for aiding slaves in their flight to freedom after they had crossed the Mason and Dixon line, a few miles away. The writer once had the location of this railway (hiding place) pointed out to him many years afterward. These Quakers were also active in their efforts for the overthrow of the liquor traffic.

Mr. Rutter while belonging to the Old School wing of the church nevertheless was in favor of the abolition of slavery. He was also an original prohibitionist, but he was an inveterate user of tobacco, and as soon as his sermon was closed on the Sabbath day sought the consolation of his "quid."

One of these good Quakers was Joseph Smith and he and Mr. Rutter were special friends and this was not strange as Mr. Rutter had Quaker blood in his veins. They often met at each other's home to talk over the matters in which they were mutually interested. One day after an animated discussion of the drink question Mr. Rutter said, "Well, Josie, I suppose if we had the evil of intemperance abolished you would be ready to lie down and die happy?" "Oh, no, Lindley! Oh no, Lindley! I would then be just ready to begin on tobacco." Mr. Rutter used to tell this story on himself with great gusto.

Presbyterianism in Delta.

In 1884 the borough of Delta having become a railroad center and therefore a more important field the

Slate Ridge and the Slateville churches were urged to provide, as soon as possible, a chapel, organize a Sabbath school and establish stated preaching services by the pastors of the two churches. In April, 1885, the Slate Ridge and Slateville churches were readvised to act without delay as to Delta, and the pastors were urged to institute regular services there.

In September, 1885, it was reported to the Presbytery that the Slate Ridge church had declined to join in the work in Delta and that the Slateville church had undertaken the work alone in the Baptist church. A joint committee of the two churches had recommended that both churches hold joint services in the Baptist church, but the Slate Ridge Session had rejected the proposal. It should be said in this connection that at this time the Slate Ridge church was located one-half mile outside of the borough of Delta.

The Presbytery instructed the Session and Trustees of the Slateville church to establish regular services at once and to proceed without delay to take measures to erect a suitable chapel building. This chapel was completed and dedicated early in 1889. The wisdom of the Presbytery has been abundantly evidenced in the fact that the Slateville congregation has a Sabbath school in the chapel and holds its evening service there the year round. In a few years the Slate Ridge congregation erected a new church building just over the line in South Delta and has wonderfully prospered in the new situation.

Incorporation of Presbytery.

In 1887 the project for the incorporation of the Presbytery was launched with Rev. J. Y. Mitchell, D.D., Honorable D. W. Patterson, Rev. Calvin W. Stewart, D.D., Rev. Thomas M. Crawford, Rev. Henry E. Niles,

D.D., Honorable J. B. McPherson and James H. McConkey, as trustees. Later two additional trustees, Hugh M. Maxwell and Cyrus H. Purple were elected and the charter secured, and entrusted to the hands of the Stated Clerk, June 6, 1887.

Young People's Work.

The Presbytery of Westminster was slow to fall in line with the Christian Endeavor movement, and it was not until ten years after its establishment that it was endorsed and a committee appointed. For a number of years the work was pushed with great vigor and annual conventions were held in the Presbytery, alternating between Lancaster and York counties. However, a number of the societies were not identified with Christian Endeavor and so did not assume that name.

The Columbian Exposition.

In April, 1892, Presbytery entered its protest against the opening of the Columbian Exposition on the Sabbath day and the sale of intoxicants on the ground. Presbytery also memorialized congress to make no appropriation of public funds save as the exposition was closed on the Sabbath day and no intoxicating liquors sold on the ground. Our United States senator and our representative in the national congress were appealed to and voted for the closing.

Presbytery memorialized the General Assembly to rescind all action as to a Presbyterial exhibit and to take no action that would involve the denomination in the threatened Sabbath desecration. Sabbath schools were urged not to contribute to the erection of the Memorial Sabbath School building if the exposition was to be opened on the Sabbath.

Presbytery disapproved of holding a "World's Parliament of Religions" at the exposition, it being unwilling to place Christianity on the same level with other religions by allowing its representatives to sit on the same platform. The results of that humiliating spectacle have abundantly vindicated the wisdom of our Presbytery in this important matter.

Elder Representation in Presbytery.

In 1894 the Presbytery decided that the Ruling Elder who sat at a stated meeting must be the representative of the Session at all meetings until the next stated meeting, unless an elder had been specially elected for a certain meeting. A motion had been made by a member of Presbytery that "No elder be allowed to sit in a pro-re-nata meeting who had not been recorded at the last stated meeting," and approved. The Synod took exception to this minute, saying no such motion was necessary, as the elder at stated meetings must sit at other meetings, or the Session be unrepresented.

Anniversary Reunion Fund.

It being reported to Presbytery that several of the boards were weighed down with debt, crippling them, it was on October 1, 1895, resolved:

"1. That we consider anew the duty of Christian stewardship and co-operate heartily and liberally to remove the hindrances to progress.

"2. That special attention be called to the project adopted unanimously by the last General Assembly for raising a Million-Dollar Reunion Fund, and that our churches are affectionately urged to raise for that fund at least the amount specified by the General Assembly's

committee, one-tenth of the amount raised last year in their respective congregations for current expenses."

The committee on the Anniversary Reunion Fund in our Presbytery reported April 14, 1896, that "While the full assessment had not been met, all the congregations had manifested an interest in the matter and had made contributions to the fund. Westminster will be one of the Presbyteries whose record in this matter will be without a blank."

Reunion Fund Contributions.

| | | | |
|--------------------|----------|-------------------|------------|
| Bellevue | \$ 30.00 | New Harmony... | \$ 50.00 |
| Cedar Grove | 40.00 | Pequea | 52.00 |
| Centre | 110.00 | Pine Grove..... | 56.00 |
| Chanceford | 165.00 | Slate Ridge..... | 75.00 |
| Chestnut Level.. | 127.00 | Slateville | 121.00 |
| Columbia | 104.00 | Stewartstown ... | 50.00 |
| Donegal | 15.00 | Strasburg | 12.00 |
| Hopewell | 21.00 | Union | 57.00 |
| Lancaster First. | 233.00 | Wrightsville | 26.00 |
| Lancaster Mem'l | 31.00 | York Calvary.... | 162.00 |
| Leacock | 25.00 | York Faith | 5.00 |
| Little Britain.... | 70.00 | York First..... | 530.00 |
| Marietta | 33.00 | York Westm'r... | 8.00 |
| Middle Octorara. | 43.00 | | |
| Mount Joy..... | 12.00 | Total | \$2,265.00 |
| Mount Nebo..... | 2.00 | | |

Gavel and Block.

April 11, 1898, Rev. George Wells Ely, for himself and the Session of the Columbia church (where the Presbytery was sitting), presented Presbytery with a beautiful gavel made from wood taken from the "Witness Tree" at Donegal, Pa., and bearing on the band of coin silver the dates 1648-1898.

The Moderator, Rev. Thomas P. McKee, accepted the

same for the Presbytery, and the following expression on the part of the Presbytery was adopted:

“Resolved, That the best thanks of the Presbytery be given to the pastor and Session of the church of Columbia for their kind consideration in presenting this gavel.”

The following is the inscription cut in the silver band around the gavel:

“1648 — Presented to — 1898
the Presbytery of Westminster by
the Pastor and Session of the
Presbyterian Church of Columbia, Pa.,
April 11, 1898.
The Wood from the ‘Witness Tree,’
Donegal, Pa.”

September 8, 1919, the pastor and Session of the Little Britain church presented the Presbytery with a gavel-block, made of black walnut, from the first Communion table used by that congregation and bearing the inscription, “Presented to Westminster Presbytery by Little Britain church, the wood from the first Communion table, 9/8/1919.” The inscription is on a sterling silver plate, and the block was presented in the Little Britain church.

National Crisis.

The Presbytery adopted the following by a rising vote, April 12, 1898, as to the crisis now upon us:

“Resolved, That the Presbytery of Westminster, being in session at this eventful period in national affairs, takes occasion to declare its confidence in President McKinley and its sympathy in his wise course to secure a peaceful ending of the struggle and suffering

of the people of Cuba. To that end we pray Almighty God to guide with heavenly wisdom the President and his Cabinet, and we commend to the Divine protection in all perils by land and by sea the officers and men of our army and navy."

Anniversary of the Standards.

April 12, 1898, the Presbytery adopted the following resolution as to the Anniversary of the Standards, which was approved, and the exercises were had in accordance with the recommendation:

"That in recognition of the present year, being the two hundred and fiftieth anniversary of the completion by the Westminster Assembly of forming the standards of our church, a portion of Tuesday afternoon, beginning at 2:30 o'clock, and the Popular Meeting in the evening, be given to exercises appropriate to the occasion. That the exercises of the afternoon be conducted by Rev. John McCoy, and shall include three addresses on the general subject, 'The Westminster Standards'—(1) 'Their Birth,' by Rev. Henry E. Niles, D.D.; (2) 'Their Educational Influence,' by Rev. Elia-kim T. Jeffers, D.D.; (3) 'Their Limitations,' by Rev. Robert L. Clark.

"At the popular service in the evening Rev. John M. Galbreath shall preside, and the Rev. Howard Duffield, D.D., of New York City, will speak on 'Our Presbyterian Heritage.'

"That at a popular meeting on Wednesday evening Rev. David R. Workman shall preside, and two addresses shall be made on 'The True Church Life'—(1) 'Its Only Source,' by Elder James H. McConkey; (2) 'Its True Manifestation,' by Rev. Charles A. Oliver."

The character of these addresses was such that the

Presbytery endeavored to secure them and put them in permanent form, but for some reason the effort failed.

Memorial Service.

September 19, 1899, a memorial service was held by the Presbytery for Rev. David Conway, Rev. Edward Cooper, D.D., and Rev. Albert W. Hubbard. Addresses were made by Rev. Eliakim T. Jeffers, D.D., Rev. David R. Workman, D.D., and Rev. William G. Cairnes, respectively.

Twentieth Century Fund.

In 1900 a special effort was made, in accordance with a recommendation of the General Assembly, for a "Twentieth Century Fund," and from one-half of our churches the sum of \$20,867.00 was realized for debt payment, improvements and increased benevolences.

Presbyterial Brotherhood.

In the year 1906 a permanent committee on Presbyterial Brotherhood was appointed. In 1909 the committee was authorized to federate all men's organizations in the Presbytery. In 1911 the brotherhood was further endorsed and all churches were urged to fall in line by forming an organization of this character. In 1913 the work of the brotherhood had more definite endorsement on the part of the Presbytery and was given a large place in the plans of the individual church. In 1916 the name was changed to "Men's Work," and later the committee was instructed to endeavor to revive the brotherhood work.

Two Outstanding Figures.

Westminster Presbytery at its organization embraced some strong men. From these we select two,

who are marked representatives of the two branches of the church recently brought into union, Rev. Henry E. Niles, of the New School branch and pastor of the church at York, Pa., one of our largest city churches, and Rev. Calvin W. Stewart, pastor of Union church, Lancaster county, one of our strongest rural congregations, of the Old School branch. Dr. Niles, the affable, who was liberal in doctrine and not a zealous parliamentarian, thoroughly evangelical in preaching, and an indefatigable worker in the Master's vineyard, never changed from his New School ideas. Dr. Stewart, the jovial, who was ultraconservative in doctrine and unyielding in his adherence to the rules of procedure, just as evangelical and devoted, was loyal to his Old School beliefs to the end.

Dr. Niles figured in the church-at-large as a member of the Board of Foreign Missions. Dr. Stewart was equally in the Home Mission work, having to do with the inauguration of the Sustentation scheme and the establishment of Synodical Home Missions in the state of Pennsylvania. Dr. Stewart's influence as a parliamentarian was recognized in all the courts of the church. These two brethren, loyal servants of Christ, differing so widely in their views, worked harmoniously for the Kingdom, oftentimes acting on the same committee for the settlement of knotty questions. In 1890 Dr. Stewart resigned his charge and went to the Pacific Northwest to enter on educational work, later becoming President of Whitworth College, Tacoma, Wash., where he died in 1911. Dr. Niles died in the harness in York, Pa., in 1900.

John Huss Celebration.

In September of 1915 the Presbytery celebrated the 400th anniversary of the birth of John Huss, and on

this occasion an address was made by Rev. William H. Roberts, D.D., LL.D., Stated Clerk of the General Assembly.

Session Meetings and Prayer.

In 1916 Presbytery adopted the following as to prayer at meetings of Session: "The opening and closing of meetings of Session with prayer is altogether within the discretion of the Session itself. While failure to open or close a meeting of Session with prayer is not a cause for censure, yet in view of prevailing custom, the endorsement of the custom by the General Assembly, the great responsibility resting on the Session, and the necessity for the guidance of God, it is recommended that all regular meetings of Session, save when immediately following a divine service, be opened with prayer, and that all regular meetings of Session be closed with prayer."

Presbyterial Officers and Salaries.

From 1866 Presbyterial officers were elected for a term of five years. In that year Rev. John Farquhar was chosen as both Stated and Permanent clerk. In 1851 the salary of the Stated Clerk was \$10.00 per year. In 1857 it was made \$20.00. In 1870 the salary was \$25.00. In 1888 it was increased to \$50.00, in 1900 to \$75.00, in 1918 to \$125.00 and in 1921 to \$225.00. The salary of the Permanent Clerk was \$15.00 in 1870, \$25.00 in 1901 and \$40.00 in 1918.

In 1870 the minimum salary of a pastor was made \$800.00 per annum. Later this was understood to mean exclusive of the manse. In 1887 a paper was prepared and directed to be read to all congregations where the salary is not up to the minimum. In 1918 the minimum

was raised to \$1,200.00 and manse. In 1921 the minimum was made \$1,500.00 and manse. Under the activity of an efficient committee appointed by Presbytery almost all the churches of the Presbytery have been brought up to the minimum standard. Presbytery has directed that the salary of a pastor cannot be lowered without its consent, and once a year the representative of the Session is required to report to Presbytery as to the regular and prompt payment of the salary.

Presbyterial Safe and Seal.

In 1916, the Stated Clerk of Presbytery called attention of Presbytery to the fact that its valuable records should have better protection from fire than is now afforded, and he was authorized to appeal to the churches for funds to procure a fireproof safe. This was done and the response was so prompt and generous that the safe was secured and paid for in the fall of the same year.

The Presbyterial seal was ordered September 9, 1919. This seal, a print of which may be seen in the front of this book, is highly historic. In the circle are the words "Presbyterian Church, U. S. A., Westminster Presbytery." Within the circle at the lower part is the date of origin, 1732. Above the date is the word Donegal, which stands for the name in three periods: 1732-1765, 1766-1786, and 1842-1870. Above the word Donegal is the word Lancaster, which was the name of the Presbytery, 1765-1766. Above the word Lancaster are the words New Castle, Carlisle and Baltimore, which indicate that from 1786 to 1842 some of our churches were under the care of each of these Presbyteries. At the top is the date 1870 and the word Westminster, indicating that as our name after that date. Between Westminster and the words below are the clasped hands,

indicating the fact of reunion. This seal was designed by the Stated Clerk.

Manual.

In 1865, at the April meeting, an order was given for the preparation of a manual for the use of Presbytery, said manual to contain a statement of the organization of Presbytery, of standing rules adopted from time to time, times of state meetings, order of business and list of Standing Committees. It was adopted October 4, 1865. At its first stated meeting in 1870 the Presbytery of Westminster appointed a committee to prepare a new manual. This manual was approved November 4, 1873. It was revised in 1884, 1891, 1911 and 1918.

Elder Moderators.

In April, 1887, an overture on Elder Moderators was answered by the Presbytery of Westminster unanimously in the negative. In April, 1917, the Presbytery approved an overture to the General Assembly, on Elder Moderators, prepared by the Presbytery of Kansas City. In September of that year an overture on this subject, sent down by the General Assembly, was approved. The first Elder Moderator of the Presbytery of Westminster was Walter B. Hays, Esq., of York, Pa., who served from April to September, 1921.

Sabbath Observance.

In the year 1884 an effort was made to establish Sunday creamery work within the bounds of Westminster Presbytery. The Presbytery took up this matter and succeeded in having the work stopped.

In 1886, Presbytery took the following action as to Sunday newspapers: Whereas, the circulation of Sun-

day newspapers is a desecration of the Lord's Day, a great hindrance to the spread of the Gospel and a growing evil; Resolved, that this Presbytery earnestly press upon the congregations within its bounds the propriety and duty of all Christians to withdraw their subscriptions from Sunday papers and enjoin upon them that it is inconsistent with Christian profession to read them." In 1894, the Presbytery approved a strong protest presented by the committee on Sabbath Observance against the publication of a proposed Sunday edition in York.

Temperance and Local Option.

The Presbytery of Westminster has always maintained an attitude favorable to the cause of temperance. In 1872, when the matter of local option was before the state, strong action was taken in its favor. In April, 1882, a committee on temperance was appointed and has ever since been continued and active work has been done in this important cause. In 1889, the Presbytery sent a greeting to Honorable John Wanamaker, Postmaster General, commending him for his outspoken condemnation of the liquor traffic and his timely utterances in favor of the constitutional amendment, the purpose of which is to rid the country of the drink evil.

In 1895, a day of prayer for temperance in the Week of Prayer was adopted and recommended. At different times the Anti-Saloon League was commended to the churches, and in 1915 a strong Local Option paper was adopted and sent immediately to the legislature of Pennsylvania.

Educational.

The Presbytery of Westminster has been true to the traditions of the Presbyterian church as to an educated ministry and education also for the people.

Institutions.

Parochial Schools. In 1855 the Presbytery of Donegal directed the preparation of an overture to the General Assembly on the subject of parochial schools, three of which had already been established within the Presbytery, one at Columbia, one in Cedar Grove, and one in Lancaster Second.

York Collegiate Institute. In 1872, Rev. Henry E. Niles made a statement to Presbytery of the plans and wishes of Mr. and Mrs. Samuel Small, of York, Pa., with reference to the founding of an educational institution at that place, the same to be under the supervision of Presbytery, and asked that a committee be appointed to co-operate with the Board of Trustees on arrangements for the public opening and dedication of the building at the proper time, and Rev. John Y. Cowhick and Rev. Calvin W. Stewart were appointed for that purpose. The following resolution, presented by a committee consisting of Revs. J. Albert Rondthaler and B. Howard Witherow as to the founding of said institution was adopted:

“Resolved, that by this act of benevolence we feel drawn to these Christian friends by new ties; that we will gladly assume any oversight of the institution that may be desired by them, and we will pray that they may be spared to see the rich fruits of their liberality.”

In April, 1874, the York Collegiate Institute was reported as being under the supervision of Presbytery, and it was reported to Presbytery that Elder Samuel Small had established a fund, the interest of \$10,000.00, for aiding students for the ministry, preferably Presbyterian, the incumbents in all cases to be recommended by Westminster Presbytery. The fund is later referred to as the “Coleman Fund,” since this sum was received

by Mr. Small for the settlement of a Coleman estate and was given over for this purpose.

In 1889, Presbytery directed that a committee consisting of two ministers and one elder be appointed each year to visit the York Collegiate Institute and report to Presbytery. Since that time a committee has annually visited the institution and reported to Presbytery. In April, 1895, Presbytery visited the institution in a body. Of this institution, Rev. James McDougall, Jr., Ph.D., was President from 1873 to 1892, and Rev. Eliakim T. Jeffers, D.D., from 1893 to 1915.

Wilson College. In 1887, Wilson College was recommended to the patronage of the people of our congregations and endorsed for financial support. In 1922, the Presbytery of Westminster obligated itself to the Wilson College endowment fund in the sum of two thousand dollars a year for five years.

Whitworth College. Rev. Calvin W. Stewart, D.D., addressed Presbytery, April 15, 1898, in the interest of education in the West, and the Presbytery resolved to send its contributions for the next year to the Board of Aid for Colleges marked for Whitworth College.

Students. The Kirkpatrick Scholarship, which belonged to Donegal Presbytery and which came to it from New Castle after Donegal was reorganized in 1842, and which amounted to \$150.00 a year, in Princeton Seminary, was open to the students of Westminster Presbytery.

A sum of money left by Mr. Archibald Cooper, of the Slate Ridge congregation, had accumulated until in April, 1898, it amounted to a full scholarship. The officials of the Princeton Theological Seminary notified the Presbytery that it should be known as "The Archibald Cooper scholarship," and that the Presbytery had the privilege of naming the beneficiary. The scholar-

ship was placed in the hands of the Presbyterial Committee on Education.

Students under the care of Presbytery are required to report annually on progress to the Committee on Education either in person or by letter. The Committee on Education has control of students desiring to change from one institution to another during the interim of meetings of Presbytery.

In 1905, Presbytery overtured the General Assembly to have our Theological Seminaries provide instruction in leadership in Sabbath school work, administration, teacher training, and evangelistic work.

In 1917, Presbytery overtured the General Assembly asking increased aid for students so that they may be encouraged to and enabled to secure an education worthy of the church and adequate to the urgent and increasing demand of the age and the cause and Kingdom of our Lord. In 1920, Presbytery emphasized this matter by overtured the General Assembly that students for the ministry may have a larger percentage of the contributions made to the Board of Education.

Missionary Enterprise.

At its first stated meeting the Presbytery of Westminster directed its Committee on Domestic Missions to undertake missionary work within the bounds of Presbytery. The salary agreed upon, \$800.00 was more than raised at an adjourned meeting of Presbytery. A Mr. Cross of Princeton Seminary was engaged to work in Lancaster county and an endeavor made to have a Mr. Wright work in York county. In 1874, Rev. Samuel Keneagy was employed as Presbyterial Home Missionary.

In 1884, Presbytery appointed a committee to investigate as to whether work should be organized in Han-

over, York county. This committee reported that the town was sufficiently churched and therefore no opening there for work under Presbyterian auspices. A leaflet was later prepared and circulated among the churches of Presbytery setting forth the need of missionary work within its bounds. In April, 1888, Presbyterial Sustentation was adopted as the solution of the home mission problem. The Sessions of churches were to be informed as to its workings and liberal offerings urged in its support. In the fall of 1888 an endeavor was made to place the Presbytery under the Synodical scheme, but it did not succeed and Presbytery continued to care for its own work.

Missions Fostered and Established.

A missionary work had been established in North Lebanon and fostered by the family of Mr. G. Dawson Coleman, which in 1872 had progressed to such an extent that Presbytery organized the Christ church at that place.

The Rev. James Latta when pastor of the Presbyterian church of Penningtonville (Atglen) initiated services at Christiana, Lancaster county. Mr. Latta fostered the work from 1857 to 1862. The successors of Mr. Latta continued to minister to this congregation until 1872, when the Presbytery of Westminster took the matter in hand and organized a church in 1873.

In 1873, the Coleman family of Lebanon opened a Sabbath school on their estate in Elizabeth township known as Elizabeth Farms, and this work was under the supervision of the Christ church of Lebanon. A church was organized at that point in 1879 and dissolved in 1882, it being still continued as a mission station.

A Sunday school under the fostering care of the First Presbyterian church of York was opened in the south end, 1882, and the work prospered so well that the Calvary church was organized in 1883.

A mission was established by the First Presbyterian church of Lancaster on South Queen street in that city, in 1869. The work continued under the care of the First church until 1884, when the Memorial church was organized.

In 1873, Presbytery was applied to, to give aid to a number of persons in Lebanon who desired to have regular religious services. Presbytery pledged aid to the project. It was fostered by Christ church, Lebanon, and was regularly organized in 1887, as the Fourth Street church.

A mission Sunday school was started in North York in 1869 by an individual who had been impelled to do something for the Lord's work. Friends rallied to the support of this work and it, too, was fostered by the First Presbyterian church. It was regularly organized in 1887, as the Westminster Presbyterian church.

In 1894 a few devout Christians interested themselves in the establishment of a church for the colored people of York, under Presbyterian control, and their efforts were so successful that York Faith church was organized in 1895.

A Sunday school class of the First Presbyterian church of Lancaster, anxious to engage in definite Christian work, went into the West End and opened a Sabbath school in 1895. The field responded, the work prospered, and in 1902 the Bethany Presbyterian church was organized.

In 1906, work among the foreigners at McCall's Ferry was instituted and carried on until 1909, when, because the foreign element had largely removed, the work was

abandoned and the property sold. In 1908, work among the permanent residents of the community was begun and in 1912 the Holtwood Presbyterian church was organized.

Other Missionary Work.

Welsh Mountain Mission. In 1885 a work among the colored people of the Welsh mountain, in Lancaster county, and which had been carried on by the Honeybrook church, was transferred to the Westminster Presbytery and a Presbyterian missionary, Rev. Alonzo Church, was employed. Mr. Church continued in the field for two years and an effort was made to organize a church, but the idea was finally abandoned. After Mr. Church ceased his labors, services were held once a month by the pastors of neighboring churches, and in April, 1890, Rev. Melford H. Hagler was reported as working on the field. In 1891 Presbytery secured the use of a building from the American Sunday School Union for the mission. Later Mr. Hagler undertook work in the South, but in April, 1896, he requested to be returned to the mountain. At a later date this request was granted.

The work was carried on from time to time under the supervision of various committees of Presbytery. In September, 1908, a committee of investigation recommended the purchase of the chapel from the American Sunday School Union. In 1909 the Trustees of Presbytery acquired the property, secured the necessary funds and put the chapel in repair. The work, aided by the Barber Fund and the Board of Freedmen, was carried on with greater or less regularity until April, 1917, when the whole matter was placed in the control of a committee consisting of two ministers and one elder. This committee made a very earnest effort to have the

work carried on in an orderly way and to effect a church organization. It was thought this latter project should materialize after so many years of missionary effort on the mountain. The effort to organize a church failed, and in 1919 Presbytery ceased to make application to the Board for aid for that work. Mr. Hagler still continues to live among the people of the Welsh mountain and to exert his good offices in their interest, although the Presbytery has ceased to officially supervise this work. In September, 1923, the committee having the matter of securing aid for Mr. Hagler, reported that "Since Mr. Hagler does not seem to be engaged in any regular religious work and has no definite ecclesiastical position, there is no possible way for either the Freedmen's Board or the Synod's committee on Synodical Home Missions to contribute to the support of Mr. Hagler."

York Furnace Mission. In April, 1887, Presbytery directed that mission work be undertaken at York Furnace, in York county, along the tide-water canal. This work was prosecuted with encouraging results until the abandonment of the canal in 1888, when the work necessarily ceased.

Blue Ball Mission. In September, 1916, a committee was appointed by Presbytery to examine the situation at Blue Ball, Lancaster county, and with the Session of the Cedar Grove church co-operating, see whether a mission could be established there. This committee reported in April, 1917, that the spiritual needs of the community and the maintenance of the historic church of Cedar Grove called for the speedy establishment of a place of worship in the village of Blue Ball. A year later the committee reported as to the increasing importance of divine services in that village, the encour-

aging services held during the previous year, the purchase of a lot on which to erect a chapel, and almost a thousand dollars subscribed toward the building.

The Rev. Robert C. Pitzer resigned his charge at Cedar Grove in 1918, and with his going interest in the mission at Blue Ball waned, as the Cedar Grove Session refused further co-operation and the interested citizens of Blue Ball declined to press the matter, not being willing to antagonize the Cedar Grove church. The committee on Synodical Home Missions, to which the matter had been referred, reported in April, 1923, that a golden opportunity had been allowed to pass unimproved. The work was finally abandoned by the Presbytery.

Missionary Correspondence and Reports.

In 1919 the Stated Clerk of Presbytery was authorized to correspond annually with each one of our missionaries, extending the greetings of Presbytery, expressing our interest in their work and seeking a report of same to Presbytery, these reports to have a place on the docket of the stated Spring meeting. This has proved to be a very interesting feature of the meeting.

Evangelism.

In 1871, following a day of prayer and humiliation, the Presbytery enjoyed a season of revival and many were added to the churches.

In 1877 each church in the Presbytery was visited by a committee of two and evangelistic services were held under the supervision of the pastor. In 1882 large additions were reported and many church buildings were refitted. In 1886 a systematic visitation of the churches

was ordered by a committee of two to each church, and this looking to evangelistic services. In April, 1894, nine churches reported 289 additions on confession of faith and other churches blessed. In April, 1900, revivals were reported with the following results in members received: Chestnut Level, 146; Little Britain, 118; Union, 90; Centre, 48; Pine Grove, 45; Middle Octorara, 31; Lancaster Memorial, 27; Mount Joy, 24; Columbia, 28; York First, 21; total, 714 by examination. In 1901 a committee on evangelism was appointed, which functioned for three years, holding conferences and preparing prayer rolls, where each church was designated as a subject of prayer on a certain day. In 1911 Presbytery engaged Rev. Henry Faulkner as evangelist, and services were held in a number of the churches and conducted by him. In 1919 a day of conference and prayer was held in the church at Wrightsville. The whole day was spent in prayer and conference, two sessions being held. In 1921 a General Committee on Evangelism was appointed; the year 1921-1922 was spent in preparation, and in 1922-1923 evangelistic services were held in all the churches. As a result 536 persons were received into the churches on confession of faith.

Conservatism and Orthodoxy.

The history of Donegal First as to reunion of Old and New Side, the application of the principles of reunion in Donegal Second, and the reunion of Old and New School in Donegal Third is marked by conservatism and orthodoxy.

In 1874 the Presbytery of Westminster voted against the consolidation of the Boards, and in 1875 against Rotary Eldership. In 1889 Presbytery rejected an overture to revise the Confession of Faith. In 1893 all over-

tures as to revision of the Confession of Faith were negatived.

In 1904 Presbytery negatived an overture on revision of the Confession of Faith and voted to dismiss the whole subject without change, revision, supplemental or substitutional, the vote being 27 to 7.

In 1891 the Presbytery adopted the following overture as to the induction of Rev. Charles A. Briggs to the chair of Biblical Theology in the Union Theological Seminary, New York:

“WHEREAS, The Rev. Charles A. Briggs, D.D., on the occasion of his recent installation in the chair of Biblical Theology in Union Theological Seminary, New York, delivered an address in which he gave expression to certain views in regard to the Holy Scriptures and to the theological doctrines which many regard as contrary to the Word of God and to the Westminster Confession of Faith, which and similar views are further set forth in different writings previously made public by him, specifically referred to in the authorized copy of that address, which has been published and extensively circulated; therefore,

“*Resolved*, That this Presbytery respectfully overtures the next General Assembly to take cognizance of the same and to consider what steps should be taken in reference to the appointment of Dr. Briggs to that specially important chair in Union Seminary for the purpose of maintaining the system of doctrine which is held by the Presbyterian church and as guarding candidates for the ministry from being led astray.”

In 1904 Presbytery overtured the General Assembly “to inquire whether it be true that the Presbytery of Nassau keeps on its roll one or more ministerial members who are not in accord with the doctrines of our

church and who publically denounce those doctrines, which we believe to be essential and lie at the very foundation of our Christian religion.”

The Cumberland Presbyterian schism of 1810 grew out of differences as to revivals, the education of ministers, and doctrine. In 1905 an overture as to union with the Cumberland Presbyterian church was negatived by a vote of 30 to 9. April, 1911, Presbytery overtured the General Assembly with reference to the retention of the Bible in the public schools. In 1913 the plan of union with the Reformed church was disapproved. In 1917 Presbytery took no action on the subject of merging the Boards of Home Missions and Church Erection and Home Missions and Freedmen. In 1923 the overture from the General Assembly on “The General Council and Executive Commissions” was answered in the negative by a strong vote.

Systematic Beneficence.

In 1872 Presbytery appointed a committee on Benevolence and Finance. Strange to say, an overture on the worship of God by offerings, sent down by the General Assembly in 1887, was answered in the negative. In 1889 a committee on Systematic Beneficence, consisting of Rev. Robert L. Clark and Elders William H. McClellan and James G. McSparran, was appointed. In 1902 Mr. McSparran resigned, and Elder Reed W. Anderson was given a place on this committee. From its organization an active campaign was entered upon, the motto of the committee being “An offering from every member of every church to every cause made weekly as an act of worship to Almighty God.” Conferences were held at different times in York and Lancaster counties, and reports were printed and circulated in the churches. Fre-

quently the Presbytery was honored by the Synod because its reports to the Boards were without a blank, and sometimes it was the only Presbytery having that record. A plan of church finance, embracing both church support and benevolence, was prepared by the chairman, endorsed by the committee, presented to the Presbytery, approved by it and recommended to the churches. This plan embraced every feature of the plan recommended by the General Assembly, except the use of the duplex envelope, and antedated the plan of the Assembly by a score of years.

This committee continued to function for more than twenty-five years and was succeeded by the United Committee in 1915, and this by the Every Member Plan committee in 1917, and this by the New Era Movement in 1919.

The New Era Movement.

At the Autumn stated meeting of Presbytery in 1918, at Chanceford, Mr. David McConaughy made an address, in which he revealed the fact that such a movement was about to be launched. Later the Moderator of Presbytery, at the request of Mr. McConaughy, appointed a committee on the New Era Movement and so reported to a pro-re-nata meeting of Presbytery at Mount Joy, November 19, 1918. The Stated Clerk called the attention of Presbytery to the fact that it had not approved of the movement, and if it had it had not authorized the appointment of a committee. January 3, 1919, at a pro-re-nata meeting of Presbytery in Union church, the New Era Movement was approved and a committee appointed, with Rev. H. W. Haring, D.D., as Chairman. During the five years past the work has been carried on with great success, both material and spiritual.

Vacancy and Supply.

Constitutional Rule Number 4 was approved in 1912. This plan provided for the payment of one-half cent per communicant member for the support of the committee. Westminster Presbytery did not approve the overture on expense of the General Assembly's committee. The plan was before the Presbytery on various occasions and was finally approved as far as to appoint a committee on Vacancy and Supply in April, 1918, and the committee was appointed in September of that year. At the September stated meeting of Presbytery in 1918 a modification of the General Assembly's plan was approved, and the committee named, Rev. Arthur Northwood, Rev. William J. Oliver and Elder A. M. Grove. This committee continued to care for the vacant churches until September, 1922, when the plan was abolished so far as it applied to Westminster Presbytery and the committee discontinued. Later the matter of Credentials and Vacant Churches was temporarily placed in the hands of the committee on Synodical Home Missions.

Inter-Church Movement.

The wonderful experiences that were had during the World War in enlisting the sympathies of people and securing their gifts in fabulous sums caught the church and resulted in the Inter-church Movement. At the April stated meeting of Presbytery in 1920 a proposition was made to instruct the commissioners to the General Assembly to vote in the interest of the Inter-Church. The commissioners, who had already been elected, were unwilling to be so instructed. A motion was then made that we heartily endorse the Inter-church Movement.

The motion was amended that "We take no action," and this motion carried. The vote was close, and the Presbytery narrowly escaped being involved in this gigantic failure.

Anniversaries.

Rev. Calvin W. Stewart, D.D., 1883. The twenty-fifth anniversary of the pastorate of Dr. Stewart was celebrated June 13. Rev. William R. Bingham, D.D., presided, and addresses were made by Rev. J. Y. Mitchell, D.D., Rev. Alfred Nevin, D.D., Rev. John Squier, Rev. D. M. Davenport, Rev. T. M. Crawford, Rev. Robert L. Clark and Rev. Orr Lawson, D.D.

Cedar Grove, 1886. A notable event in the history of the Cedar Grove church occurred October 7, when the congregation and the countryside celebrated the centennial, not of the establishment of services, for the date of this is unknown; not of the organization of the congregation, for this occurred in 1839, but of the erection of their house of worship. The celebration was an all day affair. At the morning service Rev. J. Y. Mitchell, D.D., of Lancaster, Pa., presided, and an address was made by Rev. Alfred Nevin, D.D., a former pastor of the church. In the afternoon the services were of a more social character and short addresses were made by pastors of churches of various denominations in the community. In the evening a sermon was preached by Dr. Nevin. This anniversary was held during the pastorate of Rev. William J. Hoar, who served the congregation from 1875-1912.

Columbia, 1887. July 17 and 18, the seventy-fifth anniversary of the dedication of the Presbyterian church of Columbia, was celebrated. Rev. George Wells Ely, pastor, preached a historical sermon. The services of the second day were of a social order and all well

attended. The one hundredth anniversary of the founding of the Columbia church and the twenty-fifth anniversary of the pastorate of Rev. George Wells Ely were celebrated September 29 to October 2, 1907. A committee of Presbytery, consisting of Rev. J. M. Galbreath, Rev. Robert L. Clark and Rev. David R. Workman, D.D., co-operated with the Session of the Columbia church in this celebration. A historical sermon was preached by the pastor. Addresses were made by members of Presbytery and a formal address by Rev. John R. Davies, D.D., of Philadelphia, on "Pioneer Presbyterianism in Pennsylvania."

September 26, 1920, the thirtieth anniversary of the dedication of the present building was celebrated.

Centre, 1889. April 30, the congregation celebrated the one hundredth anniversary of the inauguration of George Washington as President of the United States, the one hundredth anniversary of the establishing of the General Assembly of our church, and the one hundredth anniversary of the erection of the first church building on these grounds.

October 13, 1905, the one hundred and twenty-fifth anniversary of the organization of the church was celebrated, with a committee consisting of Rev. J. M. Galbreath, Rev. William J. Oliver, Rev. Robert L. Clark and Rev. Samuel D. Manifold representing the Presbytery.

Rev. Henry E. Niles, D.D., 1890. On the 6th of April, 1890, the twenty-fifth anniversary of the pastorate of Dr. Niles was celebrated. The Presbytery of Westminster, sitting at Wrightsville, went to York on a special train and joined in the celebration, which was a delightful affair and much enjoyed by all.

Rev. Philip J. Timlow, 1890. In the month of May the fiftieth anniversary of the entering of Rev. Philip

J. Timlow into the ministry was celebrated in the Bellevue church.

Rev. Thomas M. Crawford, D.D., 1899. The eightieth anniversary of the birth of Dr. Crawford was celebrated in the Slateville church, January 4, and on this occasion Rev. Kensey J. Stewart and Rev. Robert L. Clark bore to him the fraternal greetings of Presbytery.

Rev. William J. Hoar, 1900. On the 12th of September, the twenty-fifth anniversary of the pastorate of Mr. Hoar in the Cedar Grove church was celebrated. Rev. David R. Workman, D.D., bore the congratulations of Presbytery.

Rev. John M. Galbreath, 1900. The twenty-fifth anniversary of the pastorate of Mr. Galbreath in the Chestnut Level church was celebrated October 10. At the morning session, Rev. David R. Workman, D.D., presided, and addresses were made by Rev. George Wells Ely on "The Mission of the Church in the Community," and by Rev. Robert L. Clark on "The Chestnut Level Church in the Community and Presbytery." At the afternoon service Rev. Robert L. Clark presided and responses were had from the five sons of the church in the ministry, Lindley C. Rutter, Jr., Richard Arthur, Robert L. Clark, Robert P. Boyd and Samuel J. McClenighan. A formal address was made by Rev. William R. Bingham, D.D., of Oxford, Pa. Short addresses were also made by a number of attending ministers.

Rev. James Y. Mitchell, D.D., 1901. The twenty-fifth anniversary of the pastorate of Dr. Mitchell and the First church of Lancaster was celebrated September 24, a Presbyterianial committee consisting of Rev. George W. Ely, Rev. J. M. Galbreath and Rev. John A. Crawford co-operating.

Middle Octorara, 1902. Presbytery in April appointed Rev. David R. Workman, D.D., Rev. Robert H.

Kirk and Elders Harvey Baughman and Milton Heidlebaugh a committee to prepare for the celebration of the one hundred and seventy-fifth anniversary of the organization of the church and the twenty-fifth anniversary of the pastorate of Rev. William G. Cairnes. This anniversary was held June 18, the forenoon being given to the anniversary of the founding of the church and the afternoon to the anniversary of the pastor.

Hopewell, 1907. The 175th anniversary of the founding of the Hopewell church was celebrated October 16 with a Presbyterial committee consisting of Rev. David S. Curry, Rev. E. T. Jeffers, D.D., Rev. George W. Ely and Elder W. P. Galt co-operating. On this occasion a history of the church was read by Mr. John Mc. Gemmill of the congregation.

Strasburg, 1907. The seventy-fifth anniversary of the founding of the Strasburg church was celebrated November 21, a Presbyterial committee, consisting of Rev. David S. Curry, Rev. David R. Workman, D.D., Rev. William J. Oliver and Rev. William G. Cairnes, co-operating.

York Calvary, 1908. On October 11, the twenty-fifth anniversary of the organization of the church was observed. On this occasion Mr. Benjamin F. Willis, one of the original Elders, read a history of the church. Elaborate plans were made in October, 1918, for the observance of the thirty-fifth anniversary of the founding of the church, but, because of a prevailing epidemic, the health authorities closed the doors of the church, and the meeting was not held.

Lancaster Memorial, 1909. The twenty-fifth anniversary of the organization of the church was celebrated September 28, and on this occasion Rev. Robert L. Clark presented the greetings of the Presbytery, and Rev. John A. Crawford made an address.

Bellevue, 1912. A Memorial service was held in the Bellevue church, September 8, when a sermon was preached by Rev. Raymond H. Wilson, pastor, on "The Present Worth of the Past," and in the second session a memorial address was delivered by Hon. William U. Hensel, of Lancaster, Pa. On this occasion several memorial art glass windows were dedicated to the founders of the church.

York First, 1913. The sesquicentennial of the founding of the church was observed December 7-10. These exercises included the celebration of the Lord's Supper by the pastor, Rev. John E. Tuttle, D.D., and a historical address made by Henry C. Niles, Esq., a son of a former pastor. Greetings were extended to the church by Rev. Lewis S. Mudge, D.D., Moderator of the Synod of Pennsylvania, by the pastor of the Hopewell church, with which in early days York First had been associated, by the pastors of other Presbyterian churches in York, by pastors in sister denominations, and by Rev. David S. Curry, a former pastor of the First church. During the exercises addresses were also made by Rev. John B. Rendall, D.D., Rev. George Wells Ely, Rev. Edward Niles, Judge Alfred S. Niles, Mrs. Alexander E. McLean, Elder William H. McClellan and Rev. Henry Collin Minton, D.D., LL.D. Rev. E. T. Jeffers, D.D., President of the York Collegiate Institute, presented the greetings of that institution.

Leacock, 1915. The 175th anniversary of the founding of the Leacock church, the 75th anniversary of the building of the church at Paradise, and the 25th anniversary of the pastorate of Rev. David R. Workman, D.D., were celebrated in the Leacock church, October 7-8. Presbytery appointed a committee consisting of Rev. George Wells Ely, Rev. Robert L. Clark and Rev. Raymond H. Wilson to represent it on this occasion.

(An account of this anniversary, including a remarkable incident connected therewith, will be found in the history of the Leacock church in this volume.)

Slate Ridge, 1920. On the 22nd of October, this church celebrated the 170th anniversary of its organization and the thirtieth anniversary of the pastorate of Rev. A. Lewis Hyde. Rev. Robert L. Clark, Stated Clerk of the Presbytery, presided at this meeting. The Rev. George A. Leukel, pastor of the Little Britain church, presented the greetings of the Presbytery on this occasion, and an address was made by Rev. William L. McCormick, of Philadelphia, on "The Church and the Community." Congratulations from the churches of various denominations in the community were presented by their respective pastors.

Donegal, 1921. The 200th anniversary of the organization of the Donegal church was celebrated June 16, 1921. On this occasion Rev. Frank G. Bossert read a historical sketch, and a memorial address was made by F. Lyman Windolph, Esq. An address on "Pennsylvania and the Revolution," by Hon. Emerson Collins, a historical address by Colonel David B. Case, and an address on "The Early Presbyterians," by Rev. James G. Rose, D.D., were given.

Marietta, 1922. The English Presbyterian church of Marietta celebrated the 100th anniversary of its founding, October 22-29. In the course of these exercises the Lord's Supper was celebrated under direction of the pastor, Rev. A. R. Porter, and sermons were preached by Rev. Este E. Grosh, Rev. David S. Kennedy, D.D., and Rev. J. Ritchie Smith, D.D. A history of the church and Sunday school was prepared and read by Hon. H. Burd Cassel, a member of the Session. An address was also made by Miss Margaret E. Hodge of New York City.

Slateville, 1924. The Slateville Presbyterian church celebrated the seventy-fifth anniversary of its organization September 7-14. The pastor, Rev. Burwell W. Jones, delivered an historical address, and sermons were preached by the three living ex-pastors, Rev. William L. McCormick, D.D., Rev. James M. Wallace, D.D., and Rev. Kensey J. Stewart, D.D., and by the pastor of the mother church, Slate Ridge, Rev. A. Lewis Hyde.

Pequea, 1924. The two hundredth anniversary of the organization of the Pequea Presbyterian church was celebrated September 18 and 19. The pastor, Rev. William S. Baltz, delivered an historical discourse. Addresses were made by Rev. George A. Leukel, Rev. David E. Craighead, and Rev. Thomas R. McDowell. In these services various parts were taken by former pastors, Rev. Charles L. Cooder, Rev. Cleveland Frame, Rev. William Bullock, and by neighboring ministers, Rev. John M. Buyers bearing the greetings of "The Grove." The program on the 19th was in the interest of Woman's Missionary Work. A committee of Presbytery, consisting of Rev. Wm. B. Buyers and Ruling Elder Wilson P. Galt co-operated with the Session in the celebration.

Golden Anniversary.

In September, 1919, the Historical Committee of the Presbytery was associated with the Committee of Arrangements for the Autumn meeting of Presbytery in 1920 to prepare a program for the proper celebration of the fiftieth anniversary of the union of the Old and the New School branches of the Presbyterian church and of the organization of Westminster Presbytery. The Rev. A. Lewis Hyde and Elder James P. Evans, of the Little Britain church, were associated with the Historical Committee to prepare for the golden anniversary. This

augmented Historical Committee, together with the Committee of Arrangements of the Chestnut Level church prepared a program which was approved by Presbytery and carried out September 21, 1920. In accordance with this program the following order was observed: The presiding officer was the Rev. Robert L. Clark, the first student taken under the care of Westminster Presbytery, and now its Stated Clerk; the invocation was offered by Rev. Craig B. Cross; the Scripture lesson was read by Rev. A. Lewis Hyde; prayer was offered by Rev. George Wells Ely; historical data and reminiscences were given by the presiding officer; and two addresses were had, one by Rev. J. Ritchie Smith, D.D., of Princeton, N. J., on "The Blessings of the Past," and by Rev. John T. Reeve, D.D., of Lancaster, Pa., on "The Obligation of the Future." Rev. John T. Kerr, D.D., a child of the Presbytery, offered the closing prayer. The benediction was pronounced by Rev. Joseph B. Turner of Port Deposit, Md., a former member of this Presbytery. This was a finely attended and enthusiastic meeting. During the progress of it Rev. George Wells Ely read the following poem prepared for the occasion by Rev. George Miner Whitenack, Jr., a former member of this Presbytery, and who had been ordained by it.

Their Hands on Me.

"Their hands on me."—What mean those words?
Long since, the day when that occurred.
Then kneeling in that sacred place
Where God had often shown His grace,
I felt the power of holy prayer;
For worthy men were suppliant there;
And, as I bowed on bended knee,
They gently laid their hands on me.

“Their hands on me.”—Once more I stood

And took my part as best I could ;
While each, in turn, gave me his hand
And equal right with him to stand.
I saw their faces radiant, bright.

It seemed there was an holy light ;
And, in that light, I then could see
Just why they laid their hands on me.

“Their hands on me.”—The days soon came

When I was left to preach Christ’s name.
Some men were vile, some men were true,
Some men were weak, but this I knew,
Their souls were precious in God’s sight,
And I must work with all my might
To set the guilty sinner free.

For this, they laid their hands on me.

“Their hands on me.”—I still must prove

That I am worthy of the love
My God has shown in days gone by
When heaven, through prayer, was brought so nigh,
When men of faith, when men of power,
Made hallowed that immortal hour,
And gave my soul such ecstasy
Because they laid their hands on me.

“Their hands on me.”—Let this be shown,

That of the men whom I have known
In field, in forum, home or state,
The ones I choose to emulate
Are those grand men of faith and works
In whose pure souls no evil lurks ;
Who came and bade my fathers see
Them pray and lay their hands on me.

“Their hands on me.”—The years have fled.

And some are old and some are dead.
One youth* who gave to me the charge,
Whose mind was bright, whose soul was large,
Has fallen in the midst of life,
Ne’er counting death the cost of strife,
Yet showing faith in high degree.
Such men once laid their hands on me.

“Their hands on me.”—We’ll call them o’er
 And see who’s gone to that fair shore
 Which we have known as “Beulah Land”
 And ’round about the throne now stand
 To praise the name of Christ their King,
 And, through eternity to sing
 And join in holy revelry.
 Thank God, they laid their hands on me.

* Rev. Edwin E. Curtis.

COMPARATIVE STATEMENT

1870-1920

| <i>Churches—</i> | <i>Mem's.</i> | <i>Sab. S.</i> | <i>Benev.</i> | <i>Cong.</i> |
|--|---------------|----------------|---------------|--------------|
| Chestnut Level. | 190 | 175 | \$ 161 | \$ 4,205 |
| | 508 | 266 | 1,982 | 2,029 |
| Leacock | 156 | 200 | 215 | 1,200 |
| | 340 | 234 | 671 | 2,226 |
| Slateville | 234 | 200 | 327 | 2,200 |
| | 431 | 326 | 1,361 | 2,442 |
| Middle Octorara. | 270 | 130 | 333 | 1,000 |
| | 312 | 248 | 1,453 | 1,899 |
| Union | 317 | 124 | 43 | 9,000 |
| | 414 | 259 | 1,549 | 1,600 |
| Centre, Hopewell and Stewartstown | 290 | 340 | 242 | 1,000 |
| | 877 | 779 | 4,326 | 5,260 |
| Slate Ridge | 178 | 120 | 153 | 1,420 |
| | 400 | 210 | 1,101 | 2,750 |
| Little Britain | 188 | 150 | 174 | 9,950 |
| | 483 | 342 | 1,014 | 2,928 |
| Pequea | 122 | 269 | 352 | 1,250 |
| | 201 | 168 | 679 | 2,800 |
| Chanceford | 284 | 230 | 356 | 900 |
| | 234 | 125 | 1,466 | 2,492 |

| <i>Churches—</i> | <i>Mem's.</i> | <i>Sab. S.</i> | <i>Benev.</i> | <i>Cong.</i> |
|-----------------------------------|---------------|----------------|---------------|--------------|
| Lancaster First | 274 | 286 | 792 | 2,630 |
| | 1,043 | 487 | 14,409 | 14,587 |
| Marietta | 193 | 200 | 323 | 1,445 |
| | 245 | 242 | 1,462 | 3,133 |
| Columbia | 197 | 230 | 1,535 | 5,010 |
| | 373 | 234 | 2,482 | 3,111 |
| Wrightsville | 135 | 120 | 155 | 750 |
| | 168 | 181 | 695 | 2,278 |
| Strasburg | 135 | 90 | 186 | 3,170 |
| | 114 | 135 | 354 | 3,773 |
| New Harmony | 168 | 120 | 48 | 560 |
| | 286 | 226 | 1,847 | 2,728 |
| Mt. Joy and Donegal.. | 50 | 120 | 61 | 1,357 |
| | 185 | 135 | 1,112 | 2,516 |
| Pine Grove | 38 | ... | 7 | 90 |
| | 244 | 279 | 485 | 1,760 |
| Cedar Grove | 63 | ... | ... | |
| | 101 | 56 | 108 | 1,460 |
| Bellevue | 109 | 200 | 114 | 1,037 |
| | 198 | 191 | 715 | 2,600 |
| Totals, 1870..... | 3,591 | 3,304 | \$ 5,577 | \$39,174 |
| Totals, 1920..... | 7,157 | 5,123 | 39,271 | 64,372 |
| Gain over 1870.... | 3,566 | 1,819 | 33,694 | 25,198 |
| Elizabeth Farms, 1920 | 12 | 40 | 47 | 19 |
| Holtwood, 1920..... | 6 | 18 | 16 | 120 |
| Kreutz Creek, 1920... | 44 | 84 | 37 | 810 |
| Lancaster Bethany, 1920 | 170 | 201 | 741 | 5,152 |
| Lancaster Memorial, 1920 | 616 | 373 | 1,710 | 8,103 |
| Latta Memorial, 1920. | 205 | 175 | 809 | 2,200 |
| York Calvary, 1920... | 207 | 245 | 1,470 | 4,660 |

| <i>Churches—</i> | <i>Mem's.</i> | <i>Sab. S.</i> | <i>Benev.</i> | <i>Cong.</i> |
|---------------------------------|---------------|----------------|---------------|--------------|
| York Faith, 1920..... | 75 | 88 | 207 | 2,162 |
| York First, 1920..... | 950 | 817 | 5,231 | 15,326 |
| York Westminster, 1920 | 214 | 222 | 291 | 3,000 |
| Totals, 1920..... | 2,499 | 2,263 | \$10,559 | \$ 41,552 |
| Gain, 1870-1920.... | 3,566 | 1,819 | 33,694 | 25,193 |
| Total gain, 1920... | 6,065 | 4,082 | 44,253 | 66,750 |
| Grand total, 1920.. | 9,656 | 7,386 | 49,830 | 105,924 |

Woman's Missionary Work.

The Woman's Missionary work in Westminster Presbytery seems to have had its origin in the First Presbyterian church of York, where a Woman's Foreign Missionary Society was organized in 1871. By 1876 societies had been organized in twelve of our churches. In September of that year the Presbytery took the following action: "That pastors and Sessions be asked to consider the importance of the Woman's Foreign Missionary Society, and that arrangements be made for the organization of a Presbyterial at the next stated meeting."

The Presbyterial was not organized at the next stated meeting of Presbytery, but on the 21st day of June, 1877, when the Missionary Society of Union congregation was in session in the Union church, Rev. Calvin W. Stewart, D.D., the pastor, appeared before the ladies and "explained the benefits arising from the societies of a Presbytery being organized, and urged us to act on the initiative and invite all the societies in the Presbytery to send delegates here for that purpose at the time of the meeting of the Presbytery in September." The Union Society appointed a committee to consider

the matter and empowered it to take the necessary steps for the organization of a Presbyterial if in its judgment it was deemed wise. At the August meeting of the Union Society this committee reported that it had issued invitations to the ladies of each church of Presbytery to send delegates to a meeting to be held at Union church during the sessions of Presbytery in September, 1877.

The meeting was held September 25, and as at that time the church building had but one room, and this was occupied by the Presbytery, the ladies met in the parlor of the home of Mrs. J. W. Andrews in the village. Miss Loring, who had been a missionary in Persia, was present to organize the Presbyterial, and Miss Martha Chamberlain, of Columbia, was secretary of the meeting. Eleven societies, sending eighteen delegates, were represented at this meeting, viz.: Bellevue, Centre, Chanceford, Chestnut Level, Columbia, Hopewell, Little Britain, Middle Octorara, Pequea, Slateville and Union. It developed that six other churches had Foreign Missionary societies, viz.: Leacock, New Harmony, Slate Ridge, Stewartstown, Wrightsville and York First.

A constitution and by-laws were adopted, and at the afternoon session, held on the lawn of the church, the organization was completed by the election of the following officers: President, Mrs. William C. Alexander, of Pequea; Vice-Presidents, Mrs. Henry E. Niles, of York; Mrs. William Wiley, of Lancaster; Miss M. J. Slaymaker, of Leacock; Mrs. Joseph Irwin, of Centre, and Mrs. John McCoy, of Columbia; Recording Secretary, Miss Ellie J. Galbreath, of Slateville; Corresponding Secretary, Miss Mary A. Beyer, of Union; and Treasurer, Mrs. Mary L. Parke, of Bellevue.

The second meeting of the Presbyterial was held in

York county as the guest of the Hopewell Society. The President, Mrs. Alexander, was not able to assume the duties of the office, and Mrs. Henry E. Niles presided. Mrs. David E. Small, of York, was elected President, and it was decided to hold the meetings of the Presbyterial hereafter at a different time from that of the Presbytery, because the entertainment of both at the same time was a difficult task.

At Union church, October 3-4, 1917, the fortieth anniversary of the organization was celebrated and fittingly in the church where the Presbyterial was organized. At this meeting Mrs. Robert L. Clark, President of the Presbyterial, presided; a helpful address was delivered by Rev. J. C. Rhea Ewing, D.D., of Lahore, India; an interesting history of the past forty years of the Presbyterial was prepared and read by Miss Mary A. Beyer, and a vivid description of the life of an African girl from the cradle to the grave was given by Mrs. R. H. Evans of the West Africa mission. During the entire forty years Miss Ellie J. Galbreath had continued to be the efficient Recording Secretary of the Presbyterial, and in the same period the society had contributed \$96,303.00.

The following persons have occupied the office of President of the Foreign Missionary Presbyterial: Mrs. William C. Alexander, one year; Mrs. David E. Small, eleven years; Mrs. M. E. Smith, thirteen years; Mrs. John M. Galbreath, eleven years; Mrs. John W. Lewis, two years; Mrs. Robert L. Clark, four years, and Mrs. John T. Reeve, two years.

Woman's Home Missionary Presbyterial.

The Woman's Home Missionary work in Westminster Presbytery in its organized form began in 1883.

The Westminster branch of the Synodical Committee of the Synod of Philadelphia, consisting of Mrs. John H. Small of York, Mrs. Robert Gamble of Chanceford, and Mrs. Calvin W. Stewart of Union, invited the ladies of the churches of Westminster Presbytery to meet in the First Presbyterian church of Lancaster, Monday evening, February 5, 1883. On this occasion Rev. Sheldon Jackson, D.D., delivered an address on "Alaska."

On the following morning, February 6, the delegates representing a number of the churches in the Presbytery met, with Mrs. D. McCauley of Chester, Pa., chairman of the Synodical Committee, presiding. A Home Missionary Presbyterial was organized and the following officers chosen: President, Mrs. George R. Hastings of Union; Recording Secretary, Miss Annie Murphy of New Harmony; Corresponding Secretary, Mrs. John H. Small of York; and Treasurer, Mrs. R. R. Underwood of Lancaster.

The following churches had Home Missionary societies prior to the organization of the Presbyterial, viz.: Bellevue, Chanceford, Chestnut Level, Lancaster First, Pine Grove, Slate Ridge, Slateville and Wrightsville.

The following have held the office of President of the Presbyterial: Mrs. George R. Hastings, eight years; Mrs. Philip J. Timlow, one year; Mrs. John H. Small, sixteen years; Miss Emma Hastings, nine years; Mrs. Ethelbert Miller, two years, and Mrs. Andrew T. Taylor, two years.

The Woman's Missionary Society.

The question of combining the Foreign and the Home Presbyterials had been discussed from time to time. At the forty-second annual meeting of the Foreign Presbyterial, held at the Bellevue church in 1919, it

was decided to change the time for the annual meeting from fall to spring, and to hold the Presbyterials on consecutive days. The first union meeting was held in the Memorial Presbyterian church of Lancaster in May, 1920. The Foreign Presbyterian had charge of the program the first day and the Home the second day. At the evening session both causes were represented. The second union meeting was held in the Stewartstown Presbyterian church in May, 1921, when the Home Society had charge the first day and the Foreign the second day, and both causes were represented in the evening.

At this meeting in Stewartstown action was taken, by unanimous vote, to unite the two societies into one, "The Woman's Missionary Society of Westminster Presbytery." At an adjourned meeting held in the Bethany Presbyterian church of Lancaster, September 29, 1921, the former societies were formally dissolved, a constitution adopted, and the following officers elected: President, Mrs. John T. Reeve; Recording Secretary, Mrs. Howard N. Homsher; Corresponding Secretary, Mrs. Edward L. Manifold, and Treasurer, Mrs. George Sensbach.

The first annual meeting of the Woman's Missionary Society of Westminster Presbytery was held at Chestnut Level, April, 1922.

The following are the officers of the society at the present time: President, Mrs. John M. Buyers; Recording Secretary, Mrs. Howard N. Homsher; Corresponding Secretary, Mrs. Edward L. Manifold; Treasurer, Mrs. George Sensbach.

Present membership of society, 2,000.

(Acknowledgment is hereby made to Mrs. Howard N. Homsher, Bartville, Pa., for data for the above article on Woman's Missionary Work.)

Westminster Bible Conference.

At a meeting of the Presbytery of Westminster, held in September, 1899, a committee consisting of Rev. John M. Galbreath, Rev. Robert H. Kirk, Rev. Robert L. Clark and Rev. Charles A. Oliver was appointed to consider the question of the establishing of a Bible conference. This committee reported April 11, 1900, recommending the establishing of a Bible conference, and that the same be held at Chestnut Level, May 29-31, 1900. That congregation gave a cordial invitation to hold the conference there and offered free entertainment to all the ministers of the Presbytery during the sessions of the same.

Presbytery appointed the following committee to have charge of the conference: John M. Galbreath, Robert L. Clark, Charles A. Oliver and Robert H. Kirk. To this committee David R. Workman, D.D., was added in September, 1900.

The first conference, held under the direction of Rev. R. A. Walton, D.D., and Robert E. Speer, was a great success; seventeen ministers of the Presbytery were present. At this meeting the ministers present decided to appeal to the Presbytery to continue the conference and to enlarge its scope so as to include the elders and Christian workers of our churches. Presbytery granted the sum of one hundred dollars from its treasury to aid in furnishing the Church House at Chestnut Level so as to accommodate guests to the conference.

In September, 1909, Presbytery endorsed a plan for financing the conference, which plan had been presented by the committee. April 14, 1914, the Presbytery adopted the following: "Resolved, that the consent and approval of the Presbytery of Westminster is hereby given to the formation of a corporation to be

called the Westminster Bible Conference, the directors to be Rev. John M. Galbreath, Rev. Robert L. Clark, Rev. Charles A. Oliver, Rev. David R. Workman, D.D., Rev. John W. Lewis, Rev. Arthur Northwood, Mr. Alex. M. Grove, Mr. John A. Snyder and J. Robert Long, Esq. The charter was secured May 23, 1914. Later the Presbytery established a Permanent Committee on Conference Membership. In 1919 the scope of the conference was enlarged and work for young women and girls was added.

This conference has been held annually ever since its establishment and at the sessions of 1924, on June 11, the twenty-fifth anniversary of the founding of the conference was observed. On this occasion the President of the Board of Directors, Rev. Robert L. Clark, D.D., presided, and the following addresses were made: "The Founder," by Rev. George Wells Ely; "The Opportunity," by Rev. Robert L. Clark, D.D., and "The Outlook," by Rev. George H. Johnston, Ph.D.

Miscellaneous Items.

In April, 1851, the churches were assessed two dollars apiece for the contingent fund.

October 17, 1872, the Stated Clerk, Permanent Clerk and the Treasurer were made a Permanent Committee on Assessments.

Biographical sketches of deceased members of the Presbytery were ordered to be prepared by the Stated Clerk, April 20, 1853. A loose-leaf record for the above purpose was approved September 17, 1918.

A Memorial Fund was established at Scranton, October 19, 1870; the committee appointed to have charge was Rev. Henry E. Niles, D.D., Rev. B. Howard Withrow and Elder Samuel Small.

Divorce action was taken by Presbytery April 12, 1887, when it unanimously approved the "Wherry Divorce Bill" and urged its passage by the legislature. Action on marriage, divorce and polygamy was taken April, 1922.

The expenses of Commissioners to Synod have been paid by Presbytery since September, 1890.

A Vice Moderator was appointed for the first time April 9, 1895, and Rev. George Wells Ely was the first incumbent of the office. The first Elder Vice Moderator was elected by the Presbytery, April 11, 1911, Mr. H. S. Newcomer of Mt. Joy.

Mormonism was condemned by the Presbytery in January, 1899, when it protested against the seating of Brigham H. Roberts, a Mormon, in the National House of Representatives.

The Permanent Committees of Presbytery were re-cast November 13, 1900. The Rotary System of Permanent Committees was adopted April 13, 1915, amended September 21, 1915. The term of office was limited to three years.

Adjourned meetings of Presbytery were held during the sessions of the Conference at Chestnut Level from 1902 to 1921, when they were discontinued because of the amount of business which interfered with the Conference.

Recommendations of Permanent Committees, approved by Presbytery, were ordered to be printed under direction of the Stated Clerk, September 20, 1912, and sent to all ministers and ruling elders of Presbytery.

Commissioners to Synod were directed in 1907 to make written reports to Presbytery. Later Commissioners to Synod and General Assembly were directed to select one from the delegation who should make a written report to the Presbytery.

The Records of Presbytery have been reviewed by a committee of Presbytery since 1910.

The Executive Commission was authorized in 1910 and a committee appointed to prepare a constitution for its government.

A "Day of Humiliation and Prayer" was sought by the Presbytery in September, 1917, when it overtured the Synod of Pennsylvania to urge upon the President of the United States "the appointment of a day of fasting and prayer that the people of God may humble themselves before Him, supplicate His pardon for national sins, and pray for national direction and success."

Limitation of Armament—As to this matter the Presbytery on September 13, 1921, adopted the following among other resolutions:

1. That the Stated Clerk of this Presbytery express to the President of the United States our appreciation of his leadership in calling the conference, and assure him of our prayers for its success.

2. That the Presbytery earnestly urges its churches and all their members to observe Sabbath, November 6, as a day of public and private prayer for the success of the conference.

3. The pastors are hereby requested to preach on that day on some phase of the application of Christian principles to the problem of world peace.

4. That we suggest to our churches and their organizations that they adopt resolutions and forward them to the President of the United States and to the Secretary of the Conference on the Limitation of Armament, commending efforts in behalf of the concomitant disarmament of the nations and respectfully requesting that the conference shall in its deliberations ask for

Divine wisdom and seek for obedience to the teachings of the Prince of Peace.

War Heroes and Victims.

April 8, 1919, the Presbytery approved a "War Service Flag" for the next meeting of the General Assembly, said flag to indicate the number of persons from each Presbytery who were in the World War service and the number who laid down their lives. From this Presbytery 605 were engaged and 26 laid down their lives. The first of those who paid the extreme penalty was James Wilson Gailey, a member of Centre church.

Meetings of Synod in This Presbytery.

Synod of Philadelphia, York First, 1792.
Synod of Philadelphia, Lancaster First, 1794.
Synod of Philadelphia, Lancaster First, 1797.
Synod of Philadelphia, York First, 1835.
Synod of Philadelphia, Columbia, 1872.
Synod of Philadelphia, Lancaster First, 1879.
Synod of Pennsylvania, Lancaster First, 1906.
Synod of Pennsylvania, York First, 1909.

Members of Presbytery Moderators of Synod.

| | |
|-------------------------------|------|
| Rev. James Anderson..... | 1739 |
| Rev. John Elder..... | 1748 |
| Rev. Joseph Tate..... | 1755 |
| Rev. Sampson Smith..... | 1758 |
| Rev. Robert Smith, D.D..... | 1774 |
| Rev. Robert Cooper | 1776 |
| Rev. James Latta, D.D..... | 1782 |
| Rev. Alfred Nevin, D.D..... | 1855 |
| Rev. John Farquhar | 1861 |
| Rev. Calvin W. Stewart..... | 1869 |
| Rev. Henry E. Niles, D.D..... | 1874 |

| | |
|----------------------------------|------|
| Rev. James Y. Mitchell, D.D..... | 1881 |
| Rev. Calvin W. Stewart, D.D..... | 1886 |
| Rev. Lewis S. Mudge, D.D..... | 1913 |

Stated Clerks of Westminster Presbytery.

| | |
|-----------------------------------|-----------|
| Rev. Thomas S. Long..... | 1870-1871 |
| Rev. Henry E. Niles..... | 1871-1876 |
| Rev. William B. Browne | 1876-1880 |
| Rev. William G. Cairnes..... | 1880-1916 |
| Rev. Robert L. Clark (Acting).... | 1915-1916 |
| Rev. Robert L. Clark, D.D..... | 1916- |

Permanent Clerks of Westminster Presbytery.

| | |
|-----------------------------|-----------|
| Rev. Joseph D. Smith..... | 1871-1876 |
| Rev. John M. Galbreath..... | 1876-1886 |
| Rev. Robert L. Clark..... | 1886-1916 |
| Rev. Arthur Northwood..... | 1916-1920 |
| Rev. George H. Shea..... | 1920- |

Treasurers of Westminster Presbytery.

| | |
|-----------------------------|-----------|
| Rev. Calvin W. Stewart..... | 1870-1890 |
| Rev. John M. Galbreath..... | 1890-1906 |
| Rev. A. Lewis Hyde..... | 1906-1911 |
| Rev. Kent M. Bull..... | 1911-1914 |
| Rev. F. Paul McConkey..... | 1914-1915 |
| Rev. Arthur Northwood..... | 1915-1916 |
| Rev. Maurice S. White..... | 1916-1918 |
| Rev. William S. Baltz..... | 1918- |

Permanent Schedule of Meetings.

A proposal for a permanent schedule for Spring meetings was proposed in April, 1909. This was approved by the Sessions of the churches concerned and adopted by Presbytery, September, 1909. Later the

same plan was proposed and adopted, September 9, 1913, for the Autumn meetings, schedule to be repeated at close of list.

*April.**September.*

| | | | |
|----------------------|------|----------------------|------|
| York First | 1919 | Little Britain | 1919 |
| Columbia | 1920 | Chestnut Level | 1920 |
| Marietta | 1921 | Centre | 1921 |
| York Calvary | 1922 | Slate Ridge | 1922 |
| York Westminster .. | 1923 | Pine Grove | 1923 |
| Latta Memorial | 1924 | New Harmony | 1924 |
| Stewartstown | 1925 | Slateville | 1925 |
| Lancaster First | 1926 | Union | 1926 |
| Wrightsville | 1927 | Bellevue | 1927 |
| Lancaster Memorial. | 1928 | Cedar Grove | 1928 |
| Leacock | 1929 | Middle Octorara ... | 1929 |
| Mount Joy | 1930 | Hopewell | 1930 |
| Strasburg | 1931 | Pequea | 1931 |
| Lancaster Bethany. | 1932 | Chanceford | 1932 |

Churches Organized 1870-1924.

| | |
|------------------------------|------|
| Christ Church, Lebanon | 1872 |
| Latta Memorial | 1873 |
| James Coleman Memorial | 1879 |
| York Calvary | 1883 |
| Lancaster Memorial | 1884 |
| Lebanon Fourth Street | 1887 |
| York Westminster | 1887 |
| York Faith | 1895 |
| Lancaster Bethany | 1902 |
| Holtwood | 1912 |
| Kreutz Creek | 1913 |
| Elizabeth Farms | 1913 |

Churches Transferred, 1870-1924.

| | |
|-----------------------------|------|
| Monaghan | 1880 |
| Christ Church, Lebanon..... | 1890 |
| Lebanon Fourth Street..... | 1890 |

Churches Dissolved, 1870-1924.

| | |
|-----------------------------|------|
| Caernarvon | 1870 |
| James Coleman Memorial..... | 1882 |
| Mount Nebo | 1915 |
| Elizabeth Farms | 1923 |

Roll of Westminster Presbytery, 1924.

| | |
|-------------------------|--------------------------|
| William S. Baltz, | Pastor, Pequea. |
| George R. Brabham, | Pastor, York Faith. |
| Moses H. Brackbill, | Pastor, Hopewell. |
| George S. Burton. | |
| John M. Buyers, | Pastor, Cedar Grove. |
| William R. Buyers, | Pastor, Latta Memorial. |
| Robert C. Byerly, | Foreign Missionary. |
| Wm. J. G. Carruthers, | Pastor, Chestnut Level. |
| | S. S., Holtwood. |
| Nathaniel Chesnut, | Pastor, Wrightsville. |
| Robert L. Clark, D.D., | Stated Clerk. |
| David E. Craighead, | Pastor, Strasburg First. |
| Craig Boyd Cross. | |
| William H. Davies, | Pastor, Little Britain. |
| Seth R. Downie, D.D., | Pastor, Pine Grove. |
| George Wells Ely, | P. E., Columbia. |
| James M. Fisher, | Pastor, Mount Joy First. |
| | Pastor, Donegal. |
| Robert R. Gailey, D.D., | Foreign Missionary. |
| Eber W. Gaylord, H.R. | |
| Melford H. Hagler. | |
| Ralph W. Hand, | Pastor, Centre. |

| | |
|------------------------------|---------------------------------------|
| Harry W. Haring, D.D., | Pastor, Lancaster Memorial. |
| Charles V. Hassler, | Pastor, Chanceford. |
| W. L. Hemphill, Ph.D., | Pastor, Leacock. |
| William J. Hoar, H.R. | |
| Walter J. Hogue, D.D., | Pastor, York First. |
| A. Lewis Hyde, | Pastor, Slate Ridge. |
| G. H. Johnston, Ph.D., | Pastor, New Harmony. |
| Burwell W. Jones, | Pastor, Slateville. |
| Donald B. Mummert, | Assistant Pastor, Lancaster First. |
| Charles A. Oliver, | Pastor, York Westminster. |
| William J. Oliver, | Pastor, York Calvary. |
| Arthur R. Porter, | Pastor, Marietta. |
| T. Edwin Redding, | Pastor, Stewartstown. |
| David A. Reed, | Pastor, Bellevue. |
| George H. Shea, | Pastor, Middle Octorara. |
| J. A. Livingston Smith, H.R. | |
| A. Thompson Stewart, H.R. | |
| Luther M. Strayer, | Agent. |
| Harry E. Ulrich, | Pastor, Lancaster Bethany. |
| Howard S. Wilson, D.D. | S. S., Kreutz Creek. |
| Guy D. Wingerd, | Pastor, Columbia. |
| Robert DuB. Workman, | Chaplain, U. S. Navy. |
| | Vacant, Lancaster First. |
| | Vacant, Union. |

Long Pastorates—Twenty Years or More.

BELLEVUE.

Rev. John McCoy, 1887, twenty-one years.

CEDAR GROVE.

Rev. William J. Hoar, 1875, thirty-seven years.

CENTRE.

(Rev. George Luckey, 1785, thirty-four years.

Rev. Samuel Parke, 1820, twenty-nine years.

Rev. Robert L. Clark, D.D., 1879, twenty-four years.

CHANCEFORD.

Rev. Samuel Martin, D.D., 1800, forty-five years.

Rev. John Farquhar, 1846, twenty years.

CHESTNUT LEVEL.

Rev. James Latta, D.D., 1771, thirty years.

Rev. Lindley C. Rutter, Sr., 1835, forty years.

Rev. John M. Galbreath, D.D., 1875, twenty-six years.

COLUMBIA.

Rev. George Wells Ely, 1883, thirty-eight years.

DONEGAL.

Rev. Joseph Tate, 1748, twenty-six years.

Rev. Colin McFarquhar, D.D., 1776, thirty years.

HOPEWELL.

Rev. Robert Cathcart, D.D., 1793, forty-one years.

Rev. Carl G. H. Ettlich, 1892, twenty-seven years.

LANCASTER FIRST.

Rev. Nathaniel W. Sample, D.D., 1781, forty years.

Rev. James Y. Mitchel, D.D., 1876, thirty-one years.

LANCASTER MEMORIAL.

Rev. Harry W. Haring, D.D., 1903, twenty-one years.*

LEACOCK.

Rev. Nathaniel W. Sample, D.D., 1781, forty years.

Rev. Joseph Barr, 1823, twenty-three years.

Rev. David R. Workman, D.D., 1889, thirty-one years.

LITTLE BRITAIN.

Rev. Lindley C. Rutter, Sr., 1835, twenty-five years.

MIDDLE OCTORARA.

Rev. Nathaniel W. Sample, D.D., 1781, forty years.
Rev. Joseph Barr, 1823, twenty-one years.
Rev. Joseph M. Rittenhouse, 1853, twenty years.
Rev. William G. Cairnes, 1878, thirty-six years.

NEW HARMONY.

Rev. Thomas P. McKee, 1892, twenty-one years.

PEQUEA.

Rev. Robert Smith, D.D., 1751, forty-two years.
Rev. William Arthur, 1796, twenty-two years.
Rev. John Wallace, 1833, thirty-three years.

SLATE RIDGE.

Rev. Samuel Parke, 1814, forty-two years.
Rev. Joseph D. Smith, 1860, thirty years.
Rev. A. Lewis Hyde, 1890, thirty-four years.*

SLATEVILLE.

Rev. Thomas M. Crawford, D.D., 1851, twenty-one years.

UNION.

Rev. Calvin W. Stewart, D.D., 1858, thirty-two years.

YORK CALVARY.

Rev. William J. Oliver, 1898, twenty-six years.*

YORK FIRST.

Rev. Robert Cathcart, D.D., 1793, forty-four years.
Rev. Henry E. Niles, D.D., 1865, thirty-five years.

YORK WESTMINSTER.

Rev. Charles A. Oliver, 1890, thirty-four years.*

*Still in the pastorate.

Roll of Westminster Presbytery.

- Ackerman, Charles M., Cand., R. 9-5-1911, Washington City. D. 9-29-1914, Philadelphia North.
- Alexander, H. S., Lic. R. 6-23-1870, Donegal. D. 4-13-1875, Chesapeake.
- Alexander, James M., D.D., R. 4-9-1907, Washington City. O. 6-10-1865. Ret. 4-11-1911. Dec. 9-8-1922. Missionary to India 37 years.
- Alexander, William C., Lic. R. 4-12-1876, Huntingdon. O. 5-9-1876. D. 10-25-1880, New Castle.
- Armentrout, James S., R. 1-16-1911, Philadelphia North. D. 9-29-1914, Carlisle.
- Arnold, Roy, Cand., R. 4-12-1905. Dr. 4-12-1911.
- Arthur, Richard, Cand., R. 6-23-1870, Donegal. L. 6-6-1871. O. 6-6-1871. D. 9-25-1872, Siam. R. 1-29-1874. D. 12-1-1874, Carlisle.
- Asay, Charles H., R. 8-29-1883, New Brunswick. Tr. 1-1-1890, Carlisle.
- Baer, John L., Cand., R. 9-6-1892.
- Baltz, William S., Cand., R. 6-14-1916, Chester. L. 6-22-1916. O. 6-22-1916.
- Barbour, John P., R. 4-13-1880, Butler. Tr. 10-20-1886, Carlisle.
- Baskerville, Robert W., Lic. R. 6-18-1915, New Brunswick. O. 7-20-1915. D. 10-29-1918, Blairsville.
- Baxter, Thomas G., R. 11-24-1908, Carlisle. D. 8-18-1921, Northumberland.
- Baynum, Rufus K. M., R. 10-25-1871, New Castle. Dec. 6-26-1878.
- Bazata, Charles F., Lic. R. 9-17-1907, Los Angeles. O. 11-4-1907. D. 4-8-1913, San Jose.
- Bell, George S., R. 4-9-1878, Albany. D. 9-27-1887, Nassau.

- Bell, S. Henry, R. 4-11-1876, Savannah. D. 4-9-1878, Lehigh.
- Boardman, Walter P., Cand., R. 9-24-1912. L. 4-9-1913. O. 12-17-1913. D. 12-17-1913, St. Cloud. R. 4-12-1916, Fargo. D. 9-12-1916, Huntingdon.
- Boggs, Alfred H., Cand., R. 4-10-1895, Philadelphia North. D. 1896, Philadelphia North.
- Bossert, Frank G., R. 1-14-1909, Monmouth. O. 10-15-1903. D. 5-1-1919, Philadelphia North.
- Boyd, John, Cand., R. 9-30-1874, New York City. L. 9-30-1874: O. 12-1-1874. D. 6-27-1882, Brooklyn.
- Boyd, Robert P., Cand., R. 4-11-1876. L. 4-10-1883. O. 12-28-1884. D. 9-23-1885, Wood River.
- Brabham, George R., R. 9-21-1920, Indianapolis. O. 4-15-1897.
- Brackbill, Moses H., R. 6-9-1920, Philadelphia North. O. 2-17-1917.
- Bridells, William J., R. 6-23-1870, Donegal. O. 10-11-1868. Susp. 12-1-1879. Dep. and Ex. 4-20-1880.
- Brown, Lewis F., Cand., R. 12-26-1882. L. 4-10-1883. D. 4-15-1885, Huntingdon.
- Browne, William B., R. 4-9-1872, Baltimore. Dec. 6-23-1892.
- Bucher, J. C., Cand., R. 4-14-1885.
- Buckle, George, R. 6-8-1887, Maryland. D. 7-30-1889, Elizabeth.
- Bull, Kent M., R. 9-20-1904, New Castle. D. 7-1-1914, Chester.
- Bullock, William, R. 9-8-1908, West Jersey. D. 11-16-1914, Central Dakota.
- Burton, George S., Cand., R. 9-27-1898. L. 4-11-1905. O. 4-11-1905.
- Butt, D. McClellan, Cand., R. 4-11-1887. L. 4-12-1887. O. 4-13-1887. D. 9-27-1887, Aberdeen.
- Butt, J. Scott, Cand., R. 4-11-1887. L. 4-12-1887. O. 4-

- 13-1887. D. 4-11-1888, Central Dakota. R. 7-20-1915, Aberdeen. D. 12-20-1915, Newton.
- Buyers, John M., R. 12-15-1920, Chester. O. 5-19-1908.
- Buyers, William B., R. 1-16-1923, Buckhorn. O. 6-13-1912.
- Byerly, Robert C., Cand., R. 12-19-1910. L. 4-15-1914. O. 5-24-1914.
- Cairnes, William G., R. 6-26-1877, Monmouth. O. 9-14-1869. Dec. 9-1-1918.
- Campbell, Donald K., R. 4-13-1875, Baltimore. D. 10-21-1876, Ozark.
- Campbell, George W., Cand., R. 4-12-1904. Dr. 4-14-1909.
- Campbell, James W., Lic. R. 4-11-1894, Wooster. O. 4-24-1894. D. 1-28-1898, Baltimore.
- Campbell, J. W. H., Cand., R. 4-12-1904.
- Carruthers, Wm. J. G., R. 12-15-1920, Jersey City. O. 4-18-1918.
- Carson, Walter F., Cand., R. 10-1-1895. L. 9-4-1900. D. 9-4-1900, Huntingdon.
- Carter, Robert E., Lic. R. 6-20-1889, Nassau. O. 6-20-1889. Tr. 1-1-1890, Carlisle.
- Casselbury, W. W., Cand., R. 9-22-1885. D. 4-12-1887, Philadelphia North.
- Chesnut, Nathaniel, R. 6-10-1914, Larned. O. 4-14-1882.
- Clark, Robert L., Sr., D.D., Cand., R. 4-11-1871. L. 4-10-1877. O. 9-16-1879.
- Clark, Robert L., Jr., B.D., Cand., R. 9-9-1913. L. 4-9-1919. O. 3-29-1920. D. 3-29-1920, Jersey City. R. 9-21-1920. Returned letter. D. 1-24-1921, Pittsburgh.
- Cobb, Roderick, P., Cand., R. 9-25-1877. L. 4-9-1884. D. 4-13-1885, Newton.
- Coberth, Edward, R. 4-9-1895, Chester. D. 11-13-1900, Southern Virginia.
- Conway, David, R. 4-8-1890, Huntingdon. Dec. 5-9-1899.

- Cooder, Charles L., Lic. R. 4-12-1881, New Brunswick. O. 5-10-1881. Dr. 4-10-1888. Entered Episcopal ministry.
- Cooper, Edward, D.D., R. 4-11-1892, St. Louis. Dec. 3-12-1889.
- Cowhick, John Y., D.D., R. 6-23-1870, Donegal. O. 5-6-1859. D. 9-28-1875, Colorado.
- Craighead, David E., R. 4-8-1919, Columbus. O. 12-7-1892.
- Crawford, J. Allen, R. 6-8-1899, Carlisle. D. 2-12-1903, Philadelphia North.
- Crawford, Thomas M., D.D., R. 6-23-1870, Donegal. L. 4-19-1848. O. 5-23-1851. Dec. 8-27-1902.
- Cross, Craig B., Lic. R. 8-29-1883, Baltimore. O. 8-29-1883. D. 9-15-1891, Carlisle. R. 6-9-1915, Chester.
- Curry, David S., R. 11-13-1900, New Brunswick. D. 12-27-1907, Binghamton.
- Curtis, Edwin E., Cand., R. 9-19-1893. L. 4-9-1901. O. 6-11-1902. D. 6-14-1911, Carlisle.
- Davenport, D. Merchant, Lic. R. 8-12-1873. O. 8-12-1873. D. 9-18-1888, Puget Sound.
- Davies, William H., R. 1-10-1922, New Castle. O. 5-31-1916.
- Denlinger, H. K., Cand., R. 4-14-1885. Dr. 9-16-1891.
- Doane, Clarence E., R. 10-10-1910, North River. D. 10-21-1912, Cleveland.
- Dodge, Nehemiah, Lic. R. 6-23-1870, Donegal. Dec. 7-25-1876.
- Doerr, Henry F., Cand., R. 9-13-1910. Dr. 4-8-1913.
- Downie, Seth R., D.D., R. 12-14-1923, Baltimore. O. 10-10-1901.
- Downs, Richard., R. 12-11-1899, New Castle. D. 9-20, 1904, Manchester, England.

- Drummond, James, R. 9-19-1893, Peterboro, Canada.
D. 9-4-1900, Clarion.
- Duffield, G. Howard, Lic. R. 4-10-1877, New Brunswick.
O. 6-26-1877. D. 12-31-1879, Monmouth.
- Eaton, James S., Cand., R. 10-3-1871. L. 4-9-1878. D.
4-8-1879, New Castle.
- Eby, Christian B., Cand., R. 7-10-1893. R. 6-8-1904,
Larned. D. 4-14-1908, West Jersey.
- Edgar, John, Tr. to Westminster by Synod, 6-22-1870.
D. 10-27-1870.
- Ely, George Wells, R. 12-26-1882, Lackawanna. O. 4-30-
1878.
- Ely, John C., Jr., R. 2-6-1917, Huntingdon. O. 7-22-
1913. Dec. 2-13-1919.
- Ennis, Robert, Lic. R. 11-16-1871, Albany. O. 11-16-
1871. D. 5-14-1878, Albany.
- Erwin, Prof. James A., R. 1873.
- Espenshade, M. A. H., Cand., R. 9-14-1891.
- Ettlich, Carl G. H., Lic. R. 4-11-1892, Jersey City. O.
4-12-1892. D. 6-30-1919, Carlisle.
- Evans, Charles A., R. 9-18-1888, Indianapolis. Tr. 1-1-
1890, Carlisle.
- Evans, Frederick W., Lic. R. 6-20-1905, Redstone. O.
6-20-1905. D. 4-10-1906, Steubenville.
- Everitt, Frank B., R. 10-20-1903, New York. O. 5-9-
1890. D. 11-13-1911, Lehigh.
- Ewing, James A., R. 4-9-1872, Kittanning. D. 10-17-
1873, Clarion. R. 4-14-1875. Letter returned. D.
9-28-1875, Clarion.
- Fisher, James, Cand., R. 9-27-1898. D. 4-10-1906, Platte.
- Fisher, James M., R. 6-8-1921, Wheeling. O. 9-18-1916.
- Fox, Amos T., R. 4-8-1884, Church of God. D. 11-18-
1890, Puget Sound.
- Frame, Cleveland, Lic. R. 6-21-1897, Philadelphia. O.
6-22-1897. D. 4-14-1908, Chester.

- Freeman, Charles S., R. 10-14-1907, Troy. D. 11-21-1910, Jersey City.
- Fullerton, J. Q. A., Lic. R. 6-3-1873, New Brunswick. O. 6-4-1873. D. 5-26-1879, Huntingdon.
- Fulton, Edwin F., Lic. R. 10-12-1875, Philadelphia. O. 10-12-1875. Dec. 12-7-1876.
- Fulton, Hugh K., Cand., R. 9-15-1896. L. 1-2-1899. D. 9-19-1899, Monmouth.
- Gailey, Robert R., D.D., Cand., R. 9-17-1888. L. 4-10-1895. O. 7-15-1897.
- Galbreath, John M., D.D., Cand., R. 4-11-1871. L. 4-9-1873. O. 10-12-1875. Dec. 7-15-1915.
- Galbreath, William H., Jr., Cand., R. 4-13-1915. L. 4-13-1921. D. 4-11-1922, Rochester.
- Gamble, Robert, R. 6-23-1870, Donegal. O. 10-27-1857. D. 9-7-1886, Philadelphia. R. 4-8-1890, Philadelphia. Dec. 8-26-1909.
- Gamble, William M., Cand., R. 4-12-1893.
- Gaylord, Eber W., R. 10-22-1880, New Castle. O. 5-13-1873. D. 9-24-1890, Congregational Association. R. 4-11-1905, Franklin Association.
- Gemmill, Benjamin M., D.D., Cand., R. 4-8-1884. L. 4-12-1892. O. 4-12-1892. D. 7-10-1893, Puget Sound.
- George, J. Oliver, R. 6-12-1889, Northumberland. D. 5-25-1891, Lehigh. R. 4-13-1892. D. 4-13-1892, Erie.
- Giles, David F., R. 6-22-1892, Lehigh. D. 9-23-1901, Walla Walla.
- Giles, Isaac F., Cand., R. 10-1-1895. Dr. 4-14-1897.
- Gordon, Arthur S., Cand., R. 9-21-1915. Dr. 4-13-1920.
- Greenway, Frank L., R. 6-17-1919, Philadelphia North. O. 12-1-1914. D. 12-14-1922, Pecos Valley.
- Grube, C. Howard, Cand., R. 9-25-1883. D. 9-18-1888, Lehigh.
- Hagen, John F., Cand., R. 9-24-1912. L. 4-9-1913. O. 5-15-1913. D. 2-9-1920, North River.

- Hagler, Melford H., R. 9-7-1897, White River. O. 4-
—1893.
- Hand, Ralph W., R. 9-21-1920, Washington City. O.
10-2-1911.
- Haring, Harry W., D.D., R. 9-1-1903, Monmouth. O. 5-
16-1893.
- Haring, N. Walter, Cand., R. 9-29-1914. Dr. 4-13-1920.
- Harold, Julius A., Cand., R. 12-26-1882. L. 4-9-1884.
D. 2-15-1886, Mahoning.
- Hartzell, J. L., Cand., R. 4-10-1900. D. 9-17-1907, West-
chester.
- Hassler, Charles V., Lic. R. 4-11-1922, U. E. church. O.
5-18-1922.
- Hayes, I. Potter, R. 4-14-1891, Carlisle. D. 10-27-1902,
Carlisle.
- Heany, Ezra S., R. 4-23-1879, Pittsburgh. D. 10-19-
1883, Allegheny.
- Hemphill, Wesley L., Ph.D., R. 3-15-1921, North River.
O. 5-9-1908.
- Henderson, William J., R. 9-30-1874, Elizabeth. D. 6-
26-1877, Morris and Orange.
- Hershey, Warren H., Lic. R. 6-5-1916, M. E. church.
Dr. 9-17-1918.
- Hickey, Samuel I., Lic. R. 6-24-1884, Philadelphia
North. O. 7-15-1884. D. 9-22-1885, Brooklyn.
- Hickman, George H., Lic. R. 6-24-1884, Washington. O.
6-24-1884. D. 9-18-1888, New Castle.
- Hoar, William J., R. 10-12-1875, St. Paul. O. 2-14-1872.
- Hodgson, E. J., Cand., R. 9-4-1900, Chester.
- Hogue, Walter J., DD., R. 9-21-1920, Washington. O.
12-28-1904.
- Hubbard, Albert W., R. 10-25-1871, Steuben. Dec. 4-13-
1899.
- Hume, James C., Lic. R. 9-14-1880, New Castle. O. 11-
18-1880. D. 10-19-1883, Nassau.

- Hunter, Robert A., Lic. R. 12-11-1906, Philadelphia. O. 12-11-1906. Dec. 12-31-1910.
- Hyde, A. Lewis, R. 9-23-1890, Monmouth. O. 5-16-1888.
- Hyder, Frank M., D.D., R. 12-14-1914, Rogersville. O. 6-3-1897. D. 9-27-1915, New York.
- Hynson, J. Leonard, Cand., R. 4-8-1895. L. 4-15-1896. O. 6-28-1897. D. 9-1-1903, Carlisle.
- Illingworth, Ralph W., R. 2-11-1909, West Jersey. D. 5-20-1912, Huntingdon.
- Jeffers, Eliakim T., D.D., R. 7-10-1893, Erie. O. 9-25-1865. Dec. 11-18-1915.
- Johnston, George H., Ph.D., R. 1-24-1921, Carlisle. O. 4-20-1897.
- Jones, Burwell W., Lic. R. 4-13-1915, Dallas. O. 4-13-1915.
- Jordan, Samuel M., D.D., Cand., R. 9-6-1892. L. 9-8-1897. O. 8-30-1898. D. 4-12-1899, East Persia.
- Keneagy, Samuel, M.D., Cand. R. 10-17-1872. L. 12-2-1872. O. 11-4-1873. Dec. 4-10-1892.
- Kennard, Henry, Cand. R. 9-27-1898.
- Kerlinger, Charles C., Cand. R. 10-3-1871. Dr. 10-11-1879. Res. 4-12-1881. Dr. 4-11-1882.
- Kerr, John T., D.D., Cand. R. 9-29-1874. L. 4-13-1881. D. 4-11-1882, Elizabeth.
- Kirk, Robert H., Lic. R. 4-14-1891, Philadelphia Central. O. 4-14-1891. D. 3-13-1905, Philadelphia North.
- Kline, Nelson B., Cand. R. 10-1-1895, West Jersey. D. 6-8-1899, Aberdeen. O. 7-18-1899. R. 4-11-1922, West Jersey. D. 4-9-1923, Chester.
- Knipe, James P., Cand. Dr. 4-13-1920.
- Koontz, Thomas G., D.D., Lic. R. 7-26-1901, Carlisle. O. 7-26-1901. D. 9-12-1905, Baltimore.
- Kurtz, John, Cand. R. 9-16-1891.
- Laird, John B., D.D., Cand. R. 12-18-1888. D. 4-8-1895, Philadelphia North. O. 6-20-1895.

- Landis, Charles L., Cand. R. 4-11-1893, Carlisle.
- Landis, John L., R. 10-18-1879, Chester. D. 4-12-1887, West Jersey.
- Lane, John J., R. 9-30-1879, St. Clairsville. Dec. 12-26-1893.
- Leaman, John, M. D., R. 6-23-1870, Donegal. O. 10-31-1849. Dec. 5-20-1886.
- Ledwith, William L., Lic. R. 6-26-1877, Redstone. O. 6-27-1877. D. 9-26-1883, Philadelphia.
- Lee, Thomas H., R. 4-23-1901, South Virginia. D. 9-25-1906, Baltimore.
- Leishman, William, R. 7-20-1915, Monmouth. O. 4-13-1915. D. 11-16-1921, New Castle.
- Leukel, George A., R. 11-4-1915, Lehigh. O. 5-1-1911. D. 9-13-1921, Chester.
- Levan, Edward H., Cand. R. 9-19-1893. Dr. 9-15-1896.
- Lewis, John Wythe, R. 12-20-1909, Porto Rico. D. 3-15-1915, Washington.
- Lichty, Clarence V., Cand. R. 4-11-1876. Dr. 9-24-1878.
- Lockard, H. A., Cand. R. 9-26-1887. D. 9-18-1888, Lehigh.
- Long, Thomas S., R. 6-23-1870, Donegal. O. 5-7-1867. D. 2-23-1871, Newton.
- Lowe, Edson A., Lic. R. 2-8-1887, Washington City. O. 2-8-1887. D. 4-8-1890, Lima.
- Lyter, Thomas B., Cand. R. 6-20-1918, Philadelphia North. L. 6-20-1918. O. 6-20-1918. D. 1-17-1921, Milwaukee.
- Manifold, Samuel D., Cand. R. 4-10-1893. L. 9-27-1898. O. 10-17-1899. Dec. 3-13-1914.
- Marsh, Charles P., Cand. R. 4-14-1915.
- Martin, Ivan B., Cand. R. 4-14-1896. L. 4-11-1905. D. 6-14-1905, North River.
- Martin, R. D., Cand. R. 4-10-1900.

- Martin, Samuel A., D.D., Lic. R. 1-9-1882, Pittsburgh.
O. 1-9-1882. D. 4-15-1896, Carlisle.
- Matzinger, Philip F., Cand. R. 6-24-1884. L. 4-15-1885.
D. 2-15-1886, Winona.
- Mauch, Harry C., Cand. R. 10-1-1895.
- Michael, Alonzo, Lic. R. 9-26-1876, Baltimore. O. 10-6-1876. D. 9-26-1882, Mattoon.
- Miksch, George H., R. 2-26-1914, Carlisle. O. 9-6-1908.
D. 3-23-1920, Philadelphia North.
- Miller, Walter, Cand. R. 9-7-1892.
- Miltenberger, Paul L., Cand. R. 4-9-1913.
- Mitchel, James Y., D.D., R. 9-26-1876, Philadelphia
Central. Dec. 2-26-1908.
- Morrison, Alexander F., R. 6-23-1870, Donegal. Dea.
3-16-1875.
- Morrison, Howard S., Cand. R. 10-1-1895, New Albany.
D. 1-28-1898, Crawfordsville.
- Mudge, Lewis S., D.D., R. 10-1-1908, New Brunswick.
D. 1-5-1914, Carlisle.
- Muir, John A., Cand. R. 9-28-1875. L. 4-10-1883. D.
4-8-1884, Lackawanna.
- Mummert, Donald B., R. 4-11-1922, Northumberland.
O. 10-14-1921.
- Musser, Harry A., Cand. R. 4-9-1913. Dr. 9-9-1919.
- McClenaghan, Samuel J., D. D., Cand. R. 4-12-1881. L.
4-11-1888. D. 12-18-1888, Morris and Orange.
- McCollam, Robert M., Cand. R. 4-10-1907. Dr. 4-14-
1909.
- McConkey, F. Paul, D. D., Cand. R. 6-12-1912, Butler.
L. 6-18-1912. O. 7-16-1912. D. 3-22-1915, Butler.
- McCormick, William L., D.D., Lic. R. 5-23-1905, Brook-
lyn. O. 5-23-1905. D. 8-9-1909, St. Clairsville.
- McCoy, John, R. 9-30-1874, Baltimore. D. 6-27-1882,
Erie. R. 4-12-1887, Erie. Dec. 12-3-1910.

- McDougall, James, Jr., Ph.D., R. 11-4-1873, Nassau. Dec. 10-9-1892.
- McElmoyle, John, Lic. R. 4-8-1879, Baltimore. O. 4-23-1879. D. 2-19-1883, Philadelphia Central.
- McGaughey, Johnston, Lic. R. 11-4-1875, New Brunswick. O. 11-4-1875. D. 2-17-1879, Colorado.
- MacGowan, Robert, D.D., R. 12-10-1914, Kircaldy, Scotland. O. 3- -1911. D. 12-11-1916, Pittsburgh.
- McKee, Daniel H., R. 4-12-1904, Philadelphia Conference, M. E. D. 9-20-1904, Pittsburgh.
- McKee, Thomas P., Lic. R. 4-12-1892, Butler. O. 4-12-1892. D. 10-16-1913, New Brunswick.
- McKee, Thomas P., Jr., Cand. R. 7-16-1912. D. 9-29-1914, New Brunswick.
- McLean, James T., Cand. R. 6-18-1890, Platte. L. 6-18-1890. O. 6-18-1890. D. 2-11-1901, Chester.
- McLurkin, Charles P., R. 6-13-1906, Chester. D. 4-11-1911, Atlantic.
- McNair, Solomon, R. 6-23-1870, Donegal. O. 5-8-1846. Dec. 12-29-1873.
- McNair, Wilmer, Lic. R. 4-11-1887, Newark. O. 4-13-1887. D. 7-22-1890, Puget Sound.
- Neely, Harry C., Cand. R. 4-12-1910. L. 11-19-1918. O. 11-19-1918. D. 9-13-1921, Corisco.
- Niles, Henry E., D.D., R. 6-23-1870, Harrisburg, N. S. O. 10-24-1848. Dec. 5-14-1900.
- Noordewier, John G., B. D., R. 1-3-1919, Chester. O. 8-18-1903. D. 10-22-1923, Newton.
- Norgan, Andrew T., Cand. R. 4-14-1916. Dr. 4-13-1920.
- Norris, John M., Cand. R. 9-28-1909. D. 12-11-1916, Aberdeen.
- Northwood, Arthur, D.D., Lic. R. 4-10-1912, New Brunswick. O. 6-12-1912. D. 2-9-1920, Newark.
- Olewiler, Howard L., Cand. R. 9-25-1917. L. 9-25-1917. O. 10-1-1917. D. 2-10-1919, Pittsburgh.

- Oliver, Charles A., R. 12-16-1890, Philadelphia North, O. 3-15-1886.
- Oliver, William J., R. 10-10-1898, New York. O. 9-27-1882.
- Parker, Albert G., R. 4-10-1900, Baltimore. D. 9-12-1905, Washington City.
- Patton, Matthew, Cand. R. 9-26-1887. D. 9-11-1894, Philadelphia.
- Paxson, Harry M., Cand. R. 9-19-1893.
- Pearce, S. Morton, R. 6-23-1870, Donegal. O. 4-27-1866. Dec. 7-19-1891.
- Pfouts, William W., R. 4-13-1920, Council Bluffs. D. 4-13-1920, Carlisle.
- Pitzer, Robert C., Lic. R. 5-17-1915, New York. O. 5-17-1915. D. 6-11-1919, New Castle.
- Polk, Samuel, Lic. R. 4-8-1890, Chester. O. 4-8-1890. D. 1-26-1894, North Texas.
- Porter, Arthur R., R. 6-28-1921, Pittsburgh. O. 5-22-1916.
- Quigley, Richard S., R. 11-19-1918, Philadelphia. O. 4-16-1918. D. 6-9-1920, Champlain.
- Ramsay, J. Ross, R. 4-11-1892, Muskogee. D. 4-10-1894, Sequoiah. R. 9-7-1897, Sequoiah. Dec. 6-10-1911.
- Rankin, Robert J., Cand. R. 4-8-1890, Baltimore. L. 4-8-1890. O. 4-8-1890. D. 11-3-1893, Baltimore.
- Redding, T. Edwin, R. 5-18-1922, Carlisle. O. 3-19-1905.
- Reed, Charles F., Cand. R. 9-15-1896. L. 4-11-1905. D. 9-12-1905, Great Falls.
- Reed, David A., R. 2-20-1923, New Castle. O. 6-10-1907.
- Reed, William B., R. 4-8-1879, Philadelphia Central. D. 6-10-1881, Montana.
- Reeve, John T., D.D., R. 1-17-1918, Philadelphia. O. 10-11-1900. D. 6-25-1923, Syracuse.
- Reeve, Warren S., Cand. R. 9-9-1919. D. 9-18-1923, Syracuse.

- Reimer, Edward F., R. 10-21-1912, Huntingdon. D. 9-28-1914, Northumberland.
- Richards, Arthur R. 12-29-1914, Chester. O. 9-15-1895. D. 1-17-1921, Florida.
- Richards, T. Davis, Cand. R. 5-10-1881. L. 4-12-1887. D. 4-10-1888, Washington City.
- Riggs, Wilford P., Cand. R. 12-20-1915. D. 9-9-1919, Philadelphia.
- Rittenhouse, Joseph M., R. 6-23-1870, Donegal. O. 11-19-1853. Tr. 1888, South Virginia.
- Robinson, George, D.D., R. 6-23-1870, Donegal. O. 9-8-1868. D. 10-15-1874, Carlisle.
- Rondthaler, J. Albert, D.D., R. 6-26-1872, Lehigh. D. 4-7-1879, Baltimore.
- Ross, Martin L., R. 6-8-1886, Philadelphia. D. 6-18-1890, Northumberland.
- Rutter, Lindley C., Sr., R. 6-23-1870, Donegal. O. 4-6-1831. Dec. 3-5-1882.
- Sawtelle, Alvin C., R. 6-13-1906, Lackawanna. D. 6-10-1908, Binghamton.
- Schofield, Solomon R., R. 12-22-1885, New Castle. Dec. 3-19-1888.
- Scott, H. Brown, R. 10-1-1879, Newton. D. 9-22-1885, Huntingdon.
- Shaw, Robert P., Lic. R. 11-8-1870, New Brunswick. O. 11-8-1870. D. 10-18-1872, New Albany.
- Shea, George H., R. 1-28-1915, Chester. O. 6-8-1914.
- Shoffstall, Elvin H., Cand. R. 9-12-1916. D. 11-12-1923, Pembina.
- Simmons, R. Barclay, Cand. R. 4-12-1904. Dr. 4-14-1909. R. 9-9-1913. D. 9-29-1914, Congregational Association, Mass.
- Smeich, Earl A., Cand. R. 9-19-1922. L. 9-18-1923. D. 6-20-1924, Utica.

- Smith, George L., R. 9-25-1883, West Jersey. D. 4-30-1898, West Jersey.
- Smith, J. A. L., Cand. R. 10-3-1871. D. 9-25-1877, New Brunswick. O. 6-24-1879. R. 9-25-1906, Utah.
- Smith, Joseph D., R. 6-23-1870, Donegal. O. 10-30-1860. Dec. 12-21-1906.
- Smith, W. H. P., Cand. R. 6-11-1890, Genesee. L. 6-11-1890. O. 6-11-1890. D. 2-11-1901, Genesee.
- Snook, Edward A., R. 2-8-1887, Baltimore. D. 2-14-1889, Northumberland.
- Spangler, Grafton D., Cand. R. 4-9-1873.
- Springer, Thomas L., Lic. R. 12-1-1874, New Castle. O. 12-1-1874. D. 1-19-1891, Baltimore.
- Steckel, William E., R. 4-11-1905, Huntingdon. D. 10-1-1908, Philadelphia North.
- Stevens, Lawrence M., R. 9-23-1873, Crawfordsville. D. 4-14-1875, Kalamazoo.
- Stewart, Archibald T., Cand. R. 9-24-1873. L. 4-11-1882. D. 9-26-1882, Lehigh. O. 9-19-1883. R. 2-14-1889, Lehigh. Dec. 11-3-1924.
- Stewart, Calvin W., D.D., R. 6-23-1870, Donegal. L. 4-16-1857. O. 6-24-1858. D. 11-18-1890, Puget Sound. R. 1-2-1899, Puget Sound. D. 6-11-1902, Olympia.
- Stewart, Kensey J., D.D., Lic. R. 6-12-1889, New Castle. O. 6-12-1889. D. 5-12-1908, Redstone.
- Stewart, William, Cand. R. 4-12-1904. L. 4-12-1911. D. 11-18-1912, Lehigh.
- Stewart, William G., Lic. R. 6-23-1870, Donegal. L. 4-13-1870. D. 6-6-1871, Allegheny.
- Strayer, Luther M., R. 6-5-1916, Middlesex Congregational Association. O. 9-24-1903.
- Stuart, Albert E., R. 7-26-1901, Philadelphia North. D. 4-12-1910, Philadelphia North.
- Stubblebine, Albert, R. 9-20-1904, Lancaster Classis Reformed Church. D. 3-13-1905, Philadelphia.

- Sutor, Donald E., Cand. R. 10-15-1914.
- Taylor, Andrew T., D.D., R. 12-1-1916, New Brunswick.
O. 5-5-1893. Dec. 12-21-1919.
- Thompson, Alexander, Can. R. 6-9-1909, Hudson. L.
6-23-1909. O. 6-23-1909. D. 6-9-1915, Buffalo.
- Thompson, Thomas, D.D., R. 6-24-1884, Pueblo. D. 4-8-
1902, Washington City.
- Timlow, Philip J., R. 6-23-1870, Donegal. O. 5- -1839.
Dec. 4-1-1895.
- Travis, William, R. 10-24-1881, Philadelphia North. D.
4-11-1883, Pembina.
- Treadway, Charles W., Cand. R. 10-1-1895. Dr. 4-14-
1897.
- Troub, George B., Cand. R. 4-8-1884. D. 9-7-1886, Ches-
ter.
- Troupe, John F., R. 9-27-1915. O. 7-25-1915. D. 4-19-
1920, Toledo.
- Trout, J. Paul, Cand. R. 12-29-1921.
- Turner, Joseph B., Lic. R. 6-1-1882, Pittsburgh. O.
6-1-1882. D. 9-7-1886, Allegheny.
- Tuttle, John E., D.D., R. 9-8-1908, Lincoln Congrega-
tional Association. O. 5-22-1883. D. 6-5-1916, Ches-
ter.
- Ulrich, Harry E., R. 6-11-1919, Huntingdon. O. 6-5-
1917.
- Van Eaton, John P., Cand. R. 4-8-1919, Pueblo. L. 4-9-
1919. O. 4-9-1919. D. 9-21-1920, Chili.
- Wallace, James M., D.D., R. 2-14-1910, Philadelphia. D.
7-27-1914, Baltimore.
- Ward, Beverly M., R. 5-4-1911, Carlisle. D. 10-15-1914,
Carlisle.
- Watt, James, Cand. R. 9-24-1912. L. 4-15-1914. O. 5-
24-1914. D. 6-14-1916, Frakhabad, India. Dec. 6-1-
1923.

- Webster, Samuel E., Lic. R. 4-11-1871, Philadelphia. O. 4-11-1871. D. 4-13-1875, Newton.
- Westwood, Henry C., D.D., R. 9-30-1874, New Brunswick. D. 2-28-1876, Philadelphia.
- Wheeler, Frank T., Cand., R. 10-19-1883. L. 4-11-1888. D. 4-8-1889, Huntingdon.
- Whitaker, Charles H., Cand. R. 4-8-1884. L. 4-10-1889. O. 4-8-1890. D. 4-8-1890, Chester.
- Whitcomb, Cyrus B., R. 4-12-1881, New Haven Cong. Association. D. 10-21-1882, New Haven Cong. Association.
- White, Maurice S., Lic. R. 6-9-1915, Philadelphia. O. 6-18-1915. D. 6-3-1918, Baltimore.
- White, William P., D. D., Lic. R. 6-23-1870, Donegal. L. 4-13-1869. D. 9-27-1870, Lackawanna.
- Whitenack, George M., Jr., Cand. R. 4-14-1903, Crawfordsville, L. 4-14-1903. O. 6-17-1903. D. 6-13-1906, Huntingdon.
- Williams, William E., D.D., R. 12-28-1915, Baltimore. O. 4 — -1889. D. 5-29-1920, Chicago.
- Wilson, Elijah, R. 9-13-1881, Portsmouth. O. 10-12-1842. Dec. 9-19-1883.
- Wilson, Howard S., D.D., R. 4-12-1922, Big Spring, U. P. O., 1884.
- Wilson, Raymond H., R. 12-20-1909, Philadelphia. O. 1-11-1904. D. 9-25-1917, Cong. Association.
- Wilson, W. Clyde, Cand. R. 9-25-1917.
- Wingerd, Guy D., R. 11-16-1921, Baltimore. O. 10-26-1917.
- Witherow, B. Howard, R. 6-23-1870, Donegal. O. 8-30-1864. D. 4-13-1875, Carlisle.
- Workman, David R., D.D., R. 6-12-1889, Zanesville. O. 10-15-1879. Dec. 4-6-1920.
- Workman, R. DuBois, Cand. R. 6-9-1909. L. 4-13-1915. O. 4-13-1915, Chaplain.

Workman, William M., Cand. R. 4-10-1900. Dr. 9-24-1901.

Wright, James B., Cand. R. 10-3-1871. L. 4-10-1872.
D. 4-9-1873, Mahoning.

Yeats, Earl R., Cand. R. 9-17-1918. L. 4-9-1919. D.
6-30-1919, Champlain.

PART II

History of the Churches





BELLEVUE PRESBYTERIAN CHURCH
Gap, Pa.

BELLEVUE PRESBYTERIAN CHURCH.

1832.

IN THE early days Presbyterian churches were sometimes founded without regard to the Presbyterial order. Presbyterian ministers established preaching points, organized churches, and then reported to Presbytery, instead of going to Presbytery for authority to organize the church. This seems to have been the case with Bellevue, as the first mention that we find is in a minute of the New Castle Presbytery sitting at West Chester, Pa., December 5, 1832, which reads: "Notice was given to the Presbytery of New Castle that congregations had been organized at Bellevue and Strasburg, and these churches petitioned to be taken under care of Presbytery."

Elder W. S. Kennedy represented the Bellevue church in a meeting of the New Castle Presbytery at St. George's, Delaware, April 2nd, 1833. The Donegal Presbytery had no existence from 1786-1842, and hence this matter was presented to the New Castle Presbytery under which the churches, in this territory, east of the Susquehanna river, had been placed.

In 1788, James Kennedy purchased a farm of 480 acres in the Pequea valley. This tract included the land now occupied by the village of Gap. James Kennedy married Jane Maxwell and to them twelve children were born. Of these, two were sons, James and Maxwell, and they inherited the above mentioned real estate.

James Kennedy, the second, married his first cousin, Elizabeth Maxwell, and to them one son, William S.

Kennedy, was born. Jane Maxwell, sister of James Kennedy's wife, founded the Bellevue Sunday school on the site of what is now known as the Harmony school house on the Philadelphia turnpike. Here religious services were held occasionally. When these services were inaugurated is not known, but Rev. James Latta, pastor of the Upper Octorara church, preached there from the spring of 1811 to the fall of 1812, presumably one-fourth of his time. Out of this Sunday school the Bellevue church grew.

James Kennedy, the second, died in 1829 and his widow, Elizabeth Maxwell Kennedy, donated the land for a church and cemetery and gave one hundred dollars toward the church building. It seems that different denominations contributed to the original church building, which was the outgrowth of a general religious quickening, but the Presbyterians being the more generous contributors to the enterprise, this church, Bellevue, was organized as a Presbyterian congregation. The original name "Bellevue" was the early name of the Kennedy farm.

The first Ruling Elders were William S. Kennedy, Henry F. Slaymaker and Hamilton Roney, elected November 20, 1832. Of these, William S. Kennedy served as Ruling Elder for more than sixty years.

Church Edifice.

A building for religious purposes is said to have been erected as early as 1823, and there is a stone well up in the tower of the present building with the figures 1823 cut in it. However, we do not see how this building could have been erected in 1823, since the land on which it stands was not donated until 1829 and a contribution then made toward the building. How, then, account for the figures cut in the stone in the tower? This may be accounted for in either of two ways:

1. The building being the successor of the original building, whose location is not known, may have been given the date of that building.

2. The stonecutter may have made a mistake and transposed the figures, making 1832 read as 1823.

Be this as it may, the building as originally erected consisted of the basement and the eastern portion of the present building.

In 1896 the building was remodeled, the west end erected and new windows added. Of these, five were memorial to founders of the church:

Samuel Houston, Henry F. Slaymaker, Elizabeth Maxwell Kennedy, Robert and Sarah Slemons McIlvaine, and Margaret Maxwell Kennedy. The location of the pulpit was also changed. These changes were made at a cost of \$2,500.00.

Incorporation.

October 23, 1869, the "Bellevue Presbyterian church in Salisbury township" was incorporated by the Court of Common Pleas.

Pastors and Stated Supplies.

April 1, 1834, at Lancaster, Pa., a call from Bellevue for one-half the time of Rev. Joseph Barr was presented and laid on the table. No further action as to this call has been found.

April 16, 1839, at Waynesburg, Pa., Philip J. Timlow accepted a call from the Bellevue church and was ordained and installed pastor, May 14, 1839. After November 4, 1846, Leacock had one-half of Mr. Timlow's time. The relation with Bellevue was dissolved April 8, 1856, the dissolution to take effect May 1. September 26, 1837, the Presbytery of New Castle received Mr. Philip J. Timlow as a candidate for the ministry.

October 6, 1857, at Union church, Licentiate Robert Gamble was received from the Presbytery of Philadel-

phia and accepted calls from Bellevue and Leacock, one-half time each. He was ordained October 22, 1857, and the same day installed at Bellevue. This relation continued until April 10, 1860, when it was dissolved.

April 9, 1861, at Lancaster, Rev. John Elliott was received from the Presbytery of Huntingdon and accepted calls from Bellevue and Leacock, one-half time each. He was installed at Bellevue, June 4. After October 10, 1867, he gave his whole time to Bellevue and was released from that charge October 6, 1869.

April 11, 1871, at York, Pa., Candidate Samuel E. Webster was received from the Presbytery of Philadelphia. He was licensed, accepted a call from Bellevue, and was ordained the same day. He was installed at Bellevue, May 4, 1871. Mr. Webster resigned this charge, at Little Britain, September 23, 1873, and his resignation was accepted by a vote of 13 yeas to 12 nays. During the sessions of Synod in the city of Philadelphia, October 17, 1873, Rev. Samuel E. Webster requested that Presbytery reconsider its action in dissolving the relation between him and the Bellevue church. The matter was reconsidered and the congregation advised to make out a new call. This was done and Mr. Webster accepted this call November 4, 1873, and a committee was appointed to arrange for his re-installation. No report of the re-installation seems to be on record, but the relation was dissolved April 13, 1875, the dissolution to take effect the last Sabbath of April.

September 28, 1875, at Paradise, Bellevue presented a call for Licentiate Edwin F. Fulton of the Presbytery of Philadelphia. He was received October 12, 1875, at Chestnut Level, accepted the call and was ordained that day. He was installed at Bellevue, November 11, 1875, and died while in this pastorate, December 7, 1876.

June 26, 1877, at Paradise, Pa., Licentiate William L. Ledwith was received from the Presbytery of Redstone. He accepted a call from Bellevue and was ordained and installed June 27. The relation was dissolved September 26, 1883.

June 24, 1884, Licentiate Samuel I. Hickey was received from the Presbytery of Philadelphia North and accepted a call from Bellevue. He was ordained and installed July 15, 1884. This relation was dissolved September 22, 1885.

April 12, 1887, Rev. John McCoy was received from the Presbytery of Erie and accepted a call from Bellevue. He was installed May 5, 1887. July 10, 1893, Mr. McCoy resigned the pastorate of the Bellevue church, but the congregation refused to join him in the request that the relation be dissolved. The Presbytery, July 24, declined to comply with his request. The relation was dissolved June 10, 1908. Mr. McCoy died December 3, 1910.

December 20, 1909, Rev. Raymond H. Wilson was received from the Presbytery of Philadelphia and accepted a call from Bellevue. He was installed January 11, 1910, and released January 1, 1917.

October 1, 1917, at Gap, Pa., Howard L. Olewiler a licentiate of the Presbytery of Westminster, accepted a call from Bellevue and was ordained the same day, and installed. The pastoral relation was dissolved February 10, 1919, to take effect March 1.

June 17, 1919, at Gap, Pa., Rev. Frank L. Greenway was received from the Presbytery of Philadelphia North, accepted a call from Bellevue and was installed the same day. This relation was dissolved April 11, 1922.

February 20, 1923, at Gap, Pa., Rev. David A. Reed was received from the Presbytery of New Castle, ac-

cepted a call from Bellevue, and was installed as pastor.

Manse.

This church has a manse purchased at a cost of \$4,000.00.

Private School.

Rev. Philip J. Timlow conducted a Classical school in the basement of the Bellevue church, 1840-1843.

Sons in the Ministry.

James B. Kennedy was received under the care of Presbytery as a candidate, June 12, 1860. He was licensed June 24, 1862.

R. Barclay Simmons received as a candidate April 12, 1904. Dropped April 14, 1909. Re-received September 9, 1913. He was dismissed to a Congregational Association September 29, 1914.

Pastors and Supplies.

| | |
|--------------------------------------|-----------|
| Supplies Rev. Joseph Barr et al..... | 1832-1839 |
| Pastor, Rev. Philip J. Timlow..... | 1839-1856 |
| Pastor, Rev. Robert Gamble..... | 1857-1860 |
| Pastor, Rev. John Elliott..... | 1861-1869 |
| Pastor, Rev. Samuel E. Webster..... | 1871-1875 |
| Pastor, Rev. Edwin F. Fulton..... | 1875-1876 |
| Pastor, Rev. William L. Ledwith..... | 1877-1883 |
| Pastor, Rev. Samuel I. Hickey..... | 1884-1885 |
| Pastor, Rev. John McCoy..... | 1887-1908 |
| Pastor, Rev. Raymond H. Wilson..... | 1909-1917 |
| Pastor, Rev. Howard L. Olewiler..... | 1917-1919 |
| Pastor, Rev. Frank L. Greenway..... | 1919-1922 |
| Pastor, Rev. David A. Reed..... | 1923- |

Present Organization.

| | | |
|----------------|----------------------------|----------|
| Pastor, | Rev. David A. Reed. | |
| Ruling Elders, | A. W. Doutrich, clerk..... | 5 years |
| | Geo. D. McIlvaine | 21 years |
| | Edward J. Knox | 29 years |

| | |
|--|---------|
| Ruling Elders, H. Marshall Miller..... | 5 years |
| J. Rutter Hess | 2 years |
| A. Parke Kramer..... | 2 years |

S. S. Superintendent, Aldus W. Doutrich.

Pres. Board Trustees, W. J. L. Walker.

Membership of Church, 183.

Membership of Sabbath School, 154.

Former Ruling Elders.

| | |
|-----------------------------|----------|
| Henry F. Slaymaker..... | 27 years |
| Hamilton Roney | |
| William S. Kennedy..... | 63 years |
| Robert Maxwell | 27 years |
| Isaac M. Bower..... | 14 years |
| Ross Thompson | 9 years |
| Jacob T. Gest..... | 5 years |
| James Buyers | 8 years |
| A. G. B. Parke, M.D..... | 19 years |
| Thomas Nixon | 30 years |
| Edgar B. Ellmaker..... | 1 year |
| A. Preston Kramer..... | 25 years |
| Joseph C. Walker..... | 4 years |
| Thomas J. Marsh..... | 13 years |
| Jacob A. Stauffer..... | 9 years |
| Edward P. M. McIlvaine..... | 1 year |

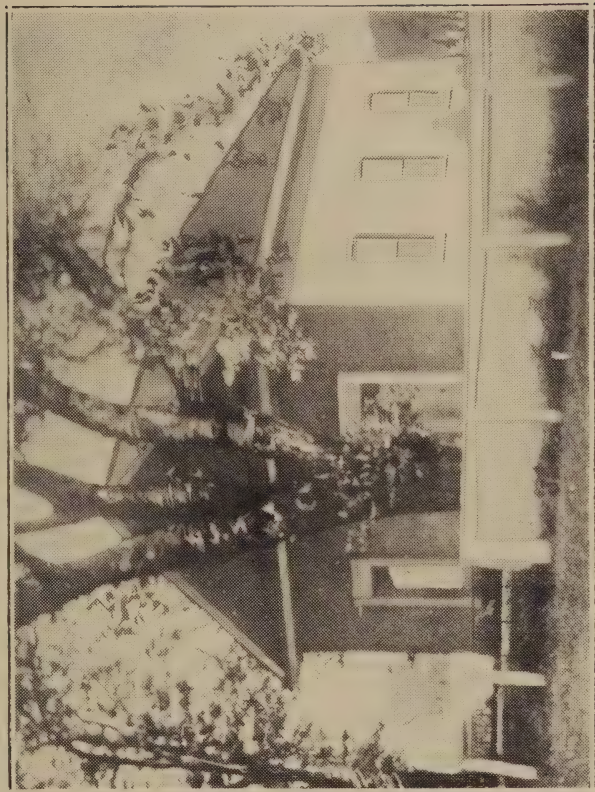
CEDAR GROVE PRESBYTERIAN CHURCH.

1839.

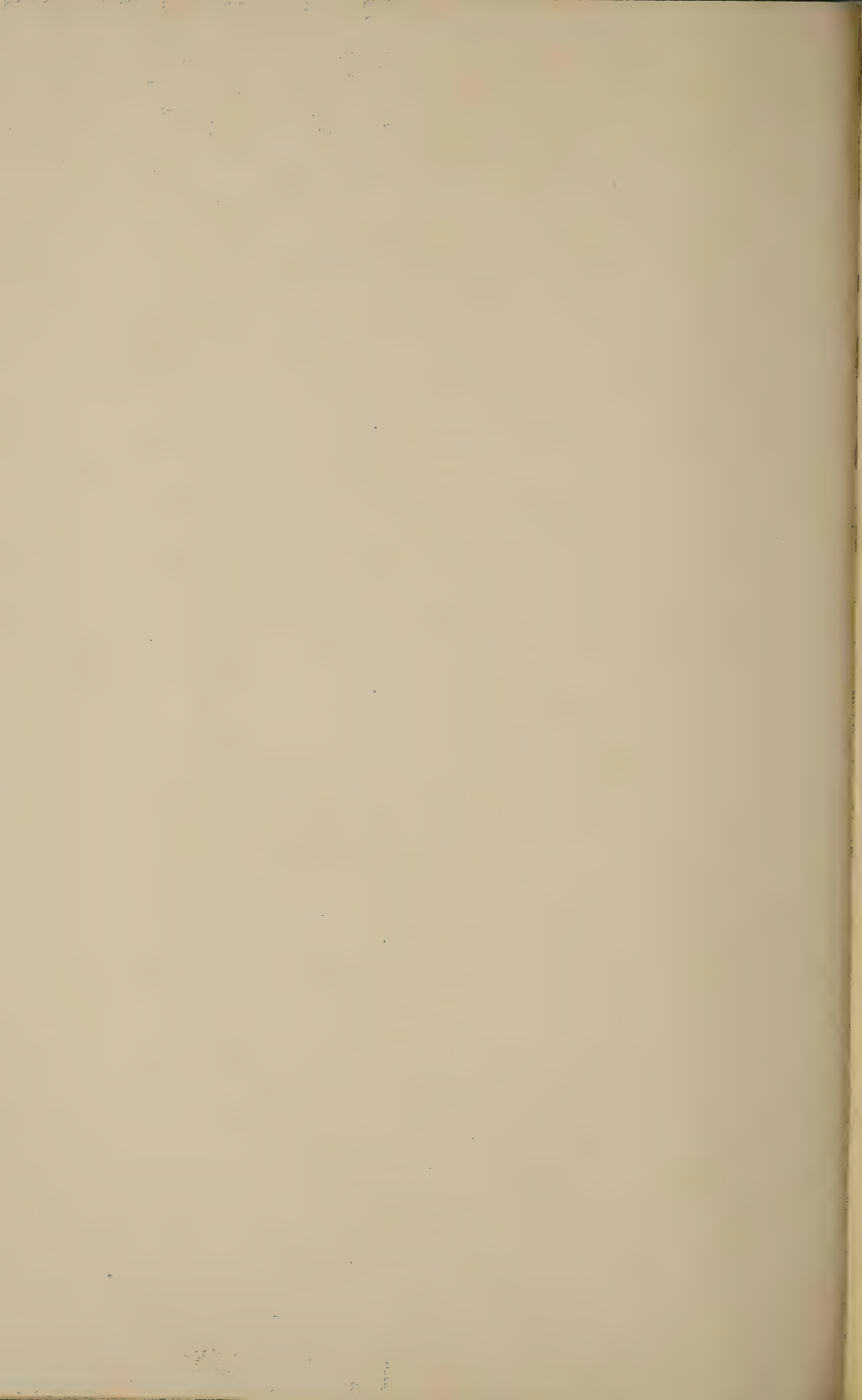
The Cedar Grove Presbyterian church is in Conestoga valley and the Pequea Presbyterian church in the Pequea valley, with the Welsh mountain lying between. Notwithstanding this barrier, the Cedar Grove church was associated with the Pequea church for possibly more than sixty years, and received the gospel from the same lips and enjoyed the same pastoral care.

Settlers from Great Britain, Switzerland, Holland, Germany and France came into these valleys, and they were the best these nations had to contribute and they made the wilderness and the solitary places to be glad and to blossom as the rose.

Among these were many Presbyterians, and the name of Jenkins, Martin, Galt, Wallace, DeHaven, Thompson, Vogan, Good and McIlvaine are still familiar. The Presbyterians who found homes in the bounds of what is now the Cedar Grove congregation did not amalgamate with the denominations already represented there, but crossed the Welsh mountain every Sabbath day and joined the congregation of Pequea in worship. At last they began to feel they should have a place of worship on their side of the mountain, and accordingly selected a site near the village of Blue Ball, on the banks of a flowing stream near a spring. Here they erected a platform for the minister and seats for the congregation, and called the place "The Run." The date of this arrangement for services cannot now be definitely ascertained, but it is likely it was as early as 1775. A



CEDAR GROVE PRESBYTERIAN CHURCH
East Earl, Pa.



daughter of Elder James Galt said she often heard her mother speak of how the congregation was dispersed on one occasion by a drove of cattle, headed by a mad bull and followed by dogs, in the summer of 1775. This would indicate that there were preaching services at that time, and possibly conducted by Dr. Robert Smith. From this time onward for ten years the gospel was preached at "The Run."

In 1785 the worshipers decided to select a more advantageous site and chose the spot where the Cedar Grove church now stands, then a grove of beautiful Cedar trees with a cooling spring near at hand. Here, under the spreading branches of a friendly White-oak tree, they erected another platform and arranged the seats.

March 5, 1787, one hundred perches of land were purchased for \$13.33, and soon after the first church building was erected. It was of stone and was so constructed that it could be used as a school house during the week. Thus the young people, in the same building, received mental and spiritual training.

May 21, 1791, the article of agreement, given in 1787, was replaced with a deed of conveyance from Alexander McIlvaine to Rev. Robert Smith, D.D., John Jenkins, James Galt and James McConal, Trustees of and for the Presbyterian church of Earl Township. For three years the services were held once in two months, two sermons being preached, with a half hour intermission between the services.

March 1, 1790, a subscription was taken so as to secure more of Dr. Smith's time, and the amount raised was \$65.83. This subscription was from twenty-four members, and it is not known how much more of Dr. Smith's time was secured. His entire salary from the two congregations was \$332.50. Dr. Smith was born in

1723, died in 1793, and his body lies in the cemetery at Pequea. He had preached possibly ten years at "The Run" and eight years at Cedar Grove.

The First Pastor.

The next pastor of Pequea and the first of the Cedar Grove contingent was Rev. William Arthur, born in the south of Scotland in 1769. He was installed at Pequea, January 5, 1796, and served until May 1, 1818. During this period Cedar Grove had one-fourth of his time and paid one-fourth of the salary, or \$100.00.

The Second Pastor.

Mr. Amzi Babbit preached for the first time at Cedar Grove on the first Sabbath in July, 1820, in the afternoon. He continued to preach, and finally a call was extended to him and he was ordained to the gospel ministry and installed at "Pequea and the Grove," April 3, 1821. He continued in this charge until the fourth Sabbath of October, 1831. He was born in 1795.

In 1827 the original building at Cedar Grove was taken down and the stone used in the erection of the present edifice, which stands on the same foundation. It was dedicated to the worship of God in the autumn of 1827. Cedar Grove had one-half of Mr. Babbit's time and paid one-half of the salary, or \$250.00.

The Third Pastor.

For two years after Mr. Babbit closed his work the pulpit was supplied by Presbytery. One of these supplies was Mr. John Wallace, born a Friend, without a classical education, and a missionary in the Presbytery of New Castle. He was called to Pequea and the Grove, September 9, 1833, accepted the call October 1, 1833, and was ordained and installed November 5, 1833.

The Organization.

In the spring of 1839 a congregational meeting was held at Cedar Grove, the purpose of which was to peti-

tion Presbytery to organize Cedar Grove as a distinct church. This petition was presented to Presbytery in Waynesburg, Pa., April 16, 1839, and the request was granted. A committee, consisting of Revs. John N. C. Grier, Joseph Barr and Alfred Hamilton, was appointed to effect the organization. June 18, 1839, the Session of Pequea church met at Cedar Grove and dismissed thirty-one persons, two of them Ruling Elders, for the new organization. In the afternoon of the same day the organization was effected. The first Ruling Elders were Edward DeHaven and John Wallace. In the autumn of 1839 two additional elders were elected and ordained, Abraham DeHaven and John Galt. John Galt sat as elder in the next stated meeting of Presbytery. Edward DeHaven had been elected to the eldership in Pequea about 1810, and John Wallace in 1822. Both had been associated with Cedar Grove from its early history. With the organization of Cedar Grove into a distinct congregation, the Rev. John Wallace ceased to minister to that people.

The Fourth Pastor.

For a year after the separate organization the pulpit of Cedar Grove was supplied by Presbytery. The third Sabbath in May, 1840, Licentiate Alfred Nevin, of Carlisle Presbytery, preached at Cedar Grove. Mr. Nevin continued to preach until the fall of that year, when a call was extended to him. He was received from the Presbytery of Carlisle, December 1, accepted the call, and was ordained to the gospel ministry and installed as pastor the same day. He continued in this field for about five years, or until May, 1845. He was released April 16, 1845.

The Fifth Pastor.

In November, 1845, Mr. William Hunter was ordained to the gospel ministry and installed pastor

of Cedar Grove. This relation was dissolved April 1, 1849.

Incorporation.

March 9, 1846, the church was incorporated under the title of "The Cedar Grove Church and Congregation of Earl Township, Lancaster County."

The Sixth Pastor.

April 1, 1849, Mr. John Leaman, M.D., began to preach at Cedar Grove. He had been licensed at Churchville, Md., September 21, 1847, by the Presbytery of Donegal. A call was extended to him by the Cedar Grove church, which he accepted October 2, 1849, and was ordained and installed pastor October 21, 1849.

Manse Erected.

Soon after Mr. Leaman became the pastor the question of a manse was agitated, a lot was purchased, the work undertaken, and March, 1852, it was completed. The cost of the lot was \$78.75, and the entire outlay was \$2,400.00.

Church Building Remodeled.

About the middle of January, 1853, the congregation decided to remodel the church edifice. This was done, and the building rededicated to the worship of God, August 31, 1853. The entire cost, including refurnishing, was \$1,400.00. The building is colonial in style.

The relation between Rev. John Leaman, M.D., and the Cedar Grove church closed April 13, 1858. Dr. Leaman was a graduate of the Jefferson Medical College, and later in life was a lecturer in Lafayette College.

October 6, 1858, Rev. George W. Newell was received from the Presbytery of Northumberland and made stated supply of the Cedar Grove church. This continued until October 2, 1861, when, after a conference by a committee of Presbytery with the stated supply and Elder George Russel of the church, it was agreed to

“allow the Session to supply the pulpit for six months, and by that time, if a call is not extended, Presbytery will proceed to supply the pulpit.” April 9, 1862, the Session was given permission to apply for the ministerial services of Rev. John Leaman, M.D., and he accepted and continued in that capacity until October, 1864. From this time until September, 1870, the Session, by permission of Presbytery, supplied the pulpit.

The Seventh Pastor.

September 28, 1870, Cedar Grove presented to Presbytery a call for Licentiate Robert P. Shaw of the Presbytery of New Brunswick. Mr. Shaw was received November 5, 1870, accepted the call, was ordained to the gospel ministry and installed pastor. This relation was dissolved October 18, 1872.

April, 1873, a committee was appointed by Presbytery to inquire into the affairs of the Cedar Grove church and arrange for supplies. The Session seems to have had Rev. Lawrence M. Stevens as supply until the fall of 1875.

The Eighth Pastor.

September 28, 1875, a call from the Cedar Grove church for the pastoral services of the Rev. William J. Hoar of the Presbytery of Saint Paul was presented. He was received at Chestnut Level, October 12, 1875, accepted the call and was installed the second Tuesday of November. While pastor at Cedar Grove Mr. Hoar supplied the pulpit of the Caernarvon church at Churchtown. The relation with Cedar Grove was dissolved November 18, 1912, after a pastorate of thirty-seven years.

The Guy F. Carruthers Episode.

September 9, 1913, Rev. Robert L. Clark, Moderator of the Session of the Cedar Grove church, reported to Presbytery that for a portion of the past six months

the pulpit had been supplied by Mr. Guy F. Carruthers, a student in the Princeton Theological Seminary. He also reported that Mr. Carruthers had induced the Session to hold a congregational meeting and extend a call to him. This call was irregular because the Moderator of the Session had not been consulted, the meeting had not been called by the Session, no announcement had been made from the pulpit as to the object of the meeting, and those who had signed the call were not authorized by the congregation to do so. This report was approved by Presbytery.

In the early summer of 1914 the Cedar Grove congregation extended a call to the Rev. John M. Buyers of the Presbytery of Monmouth. A meeting of the Presbytery was called for July 24, 1914, to receive Mr. Buyers and arrange for his installation if he accepted the call. At this meeting a letter was read from Mr. Buyers stating that because of a physical collapse he could not accept the call. A letter of sympathy was sent to Mr. Buyers and the call was returned to the Cedar Grove Session.

The Ninth Pastor.

In the spring of 1915 a call was extended to Licentiate Robert C. Pitzer of the Presbytery of New York. He was received May 17, 1915, at Cedar Grove, ordained to the gospel ministry and installed pastor of that church. Mr. Pitzer was released September 17, 1918. During his ministry Mr. Pitzer labored to establish a Mission in the village of Blue Ball.

The Tenth Pastor.

April 8, 1919, a call from the Cedar Grove church for the pastoral services of Rev. John M. Buyers of the Presbytery of Chester was presented to Presbytery. Mr. Buyers was permitted to hold the call for

consideration and in the meantime to supply the pulpit there. He continued to do so until April, 1921, when a new call was presented to Presbytery, into which he had been received December 15, 1920, from the Presbytery of Chester. This call Mr. Buyers accepted and he was installed April 26, 1921.

Sabbath School.

May 31, 1820, the Cedar Grove church established a Sabbath school which has been maintained continuously. An Association was formed at that time with proper officers and a Board of Managers to conduct the affairs of the school in accordance with approved by-laws.

Sons in the Ministry.

In the autumn of 1826 Thomas Galt, son of Elder James Galt, was stricken with a fever, gave his heart to Christ, and dedicated himself to the service of God in the ministry. He was licensed in 1835 and later ordained. He was a missionary in Illinois prior to 1840.

Of the thirty-one persons received on profession of their faith during the ministry of Rev. Alfred Nevin, one was George W. Simpson, who dedicated himself to the work of the gospel ministry. He was licensed by the Presbytery of Donegal. He was ordained June 12, 1849, and sailed from New York October 31, 1849, for the west coast of Africa. On the island of Corisco he established a mission station. While laboring there he and his wife sailed for Fernando Po, in the spring of 1851. Their boat was caught in a gale, April 5, and both of them were drowned.

Watson Russel, who was received into the Cedar Grove church at the same time as George W. Simpson, also studied theology and became a minister in the German Reformed church.

Foreign Missionary.

Miss Laura Oehme, daughter of Ruling Elder Daniel U. Oehme, has been in China for fifteen years working under the Christian Missionary Alliance.

Pastors and Supplies.

| | |
|---|-----------|
| Supplies, Rev. Robert Smith, et al..... | 1775-1795 |
| Pastor, Rev. William Arthur..... | 1796-1818 |
| Supplies | 1818-1821 |
| Pastor, Rev. Amzi Babbit..... | 1821-1831 |
| Supplies | 1831-1833 |
| Pastor, Rev. John Wallace..... | 1833-1839 |
| Pastor, Rev. Alfred Nevin, D. D..... | 1840-1845 |
| Pastor, Rev. William Hunter..... | 1845-1849 |
| Pastor, Rev. John Leaman, M. D..... | 1849-1858 |
| Stated Supply, Rev. Geo. W. Newell..... | 1858-1862 |
| Stated Supply, Rev. John Leaman, M. D.... | 1862-1864 |
| Supplies | 1864-1870 |
| Pastor, Rev. Robert P. Shaw..... | 1870-1872 |
| Stated Supply, Rev. L. M. Stevens..... | 1873-1875 |
| Pastor, Rev. William J. Hoar..... | 1875-1912 |
| Supplies | 1913-1915 |
| Pastor, Rev. Robert C. Pitzer..... | 1915-1918 |
| Stated Supply, Rev. John M. Buyers..... | 1919-1921 |
| Pastor, Rev. John M. Buyers..... | 1921- |

Present Organization.

| | | |
|-----------------------|----------------------------|----------|
| Pastor, | Rev. John M. Buyers. | |
| Ruling Elders, | Wm. F. DeHaven, Clerk..... | 23 Years |
| | Daniel U. Oehme..... | 7 Years |
| | George S. Gehr..... | 4 Years |
| | John F. Myers..... | 4 Years |
| | Horace C. Wanner..... | 1 Year |
| | Martin O. Singer..... | 1 Year |
| S. S. Superintendent, | William F. DeHaven. | |
| Pres. Board Trustees, | Martin R. Weaver. | |

Membership of Church, 116.

Membership of Sabbath School, 65.

Former Ruling Elders.

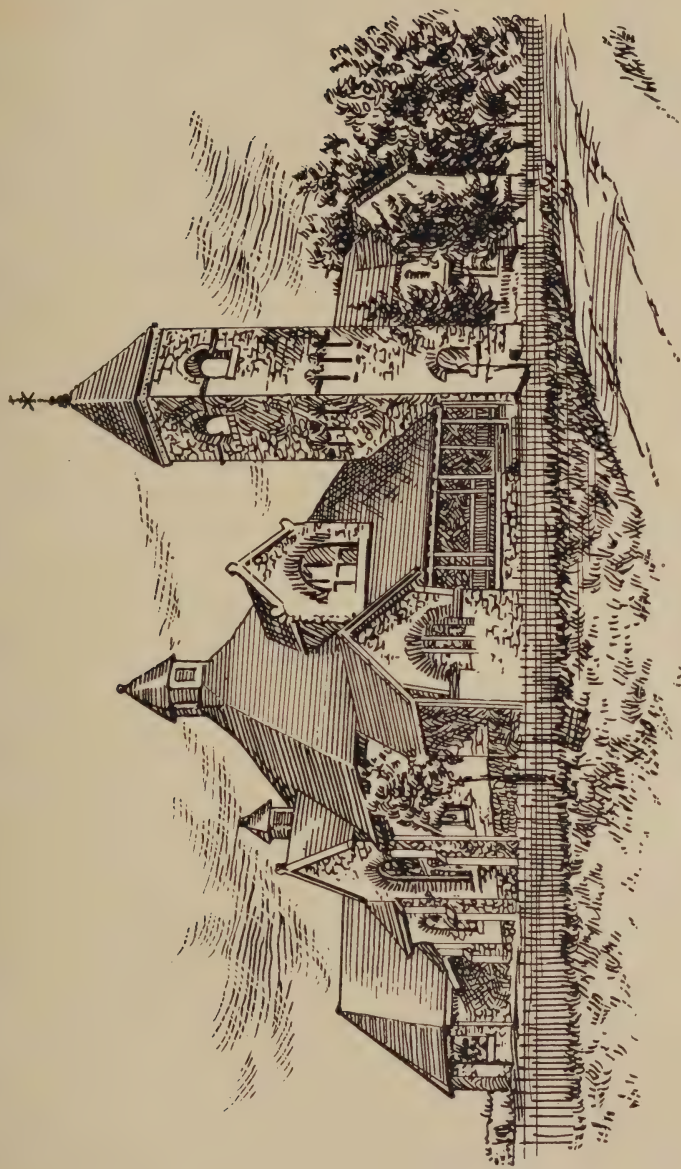
| | |
|-------------------------|----------|
| Thomas Kittera..... | 1782 |
| George Thompson..... | 1796 |
| James Galt..... | 1796 |
| Edward DeHaven..... | 36 Years |
| John Wallace..... | 32 Years |
| John Galt..... | 5 Years |
| Thomas Russel..... | 28 Years |
| Henry Ranck..... | 1853 |
| George Russel..... | 47 Years |
| Christian Stauffer..... | 31 Years |
| Thomas Wallace..... | 1 Year |
| John S. Wallace..... | 29 Years |
| Abraham DeHaven..... | 32 Years |
| Edward M. Wallace..... | 18 Years |
| Henry W. Weaver..... | 18 Years |
| Martin C. Weiler..... | 11 Years |

CENTRE PRESBYTERIAN CHURCH.

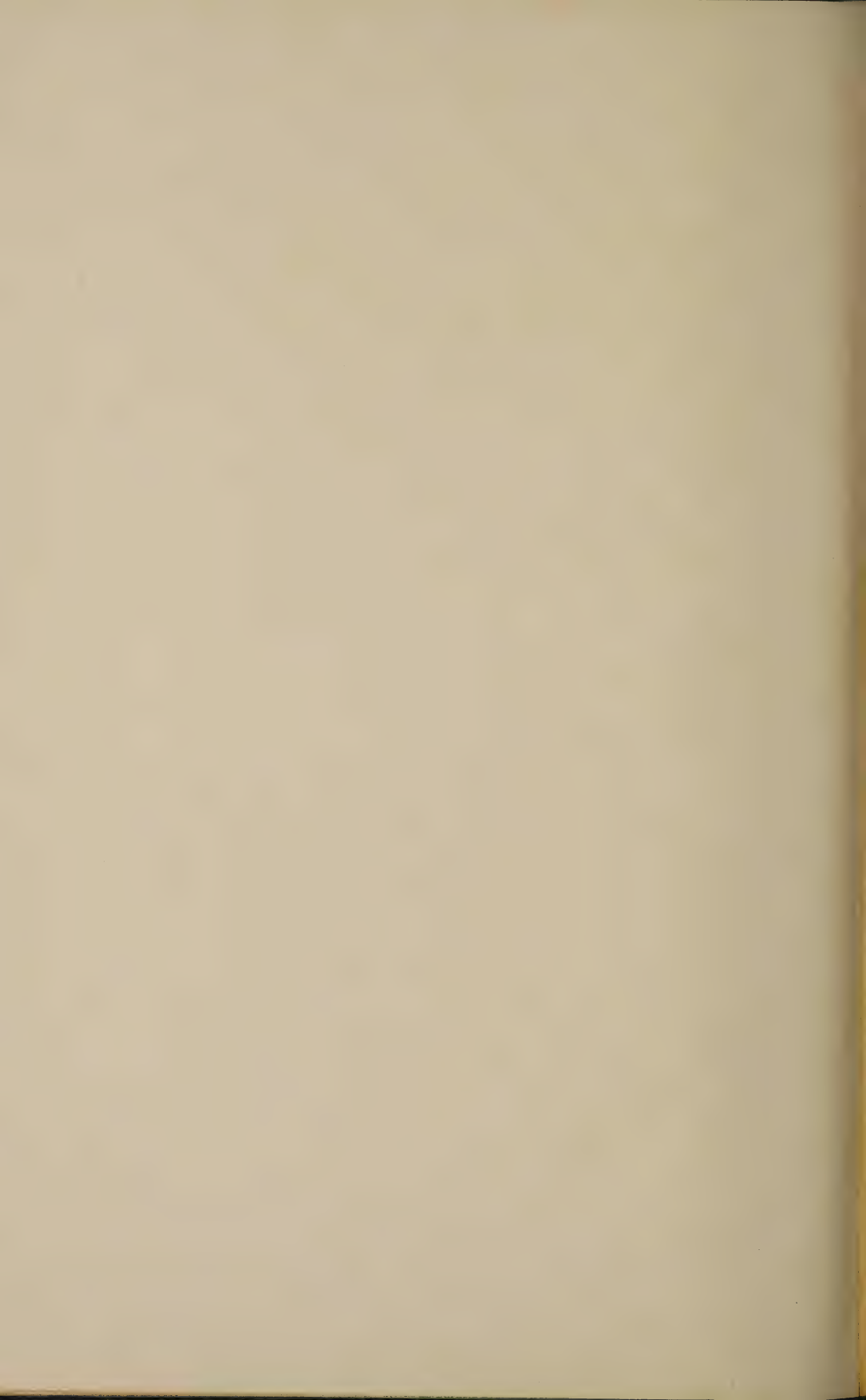
1780.

The date of the organization of Centre church cannot now be definitely determined. The congregation may have been in existence before the Revolutionary War. Rev. John Clark was licensed by the Presbytery of New Brunswick May 9, 1760. He was ordained and settled at the Forks of the Delaware October 13, 1762. Five years later he gave up his work because of bodily infirmity and became the pastor of two churches in Baltimore County, Maryland. One of these churches we know was Bethel and it is possible the other was Centre. The only other church near enough to be joined with Bethel, even in those days, was Slate Ridge and it never was without a pastor while Mr. Clark was at Bethel. It is true the Centre church is not in Maryland but it is almost on the line, a goodly portion of the congregation has always been from Maryland, and in those days boundary lines were loosely drawn. This is the more likely because "Princeton College in the Eighteenth Century" says of Rev. George Luckey that he was the "pastor of Bethel and Centre churches in Maryland."

The increase of population, the distance to other churches, and possibly the running of the Mason and Dixon Line, which was to settle the dispute between the Penns and Lord Baltimore and which, no doubt set many of the members of Bethel church in another state, led to the organization of this new church. Whence came the name Centre? This new congregation must



CENTRE PRESBYTERIAN CHURCH AND MANSE
New Park, Pa.



have been formed from the congregations of Bethel and Round Hill (Hopewell) and as it is located about midway between these two churches it is possible this is the origin of the name Centre.

The Organization.

In 1781 Centre applied to the Presbytery of Donegal for supplies and the Rev. Colin McFarquhar was appointed. In 1782 Rev. John Slemons was directed to preach at Centre and Hopewell. This is the first record we find of the Centre church in the minutes of any Presbytery, and it is likely this was the period of its organization although it may have existed as a preaching point for years before. Rupps' History of York County states there were four churches erected in the "Barrens" prior to 1774. Slate Ridge was the first, Chanceford the second, Hopewell the third, and quite possibly Centre was the fourth. John Strain was pastor of several churches in York county and the fourth church was erected during his time. He died in 1774. The deed of the original Centre church property was dated December 15, 1782. This does not preclude an earlier organization or earlier services as frequently it was years before a deed for ground on which a church stood was secured. In 1781 there was an organized congregation and its name Centre. In 1782 it purchased land and prepared to build. We are safe in giving the date of organization as early as 1780 or 1781.

The First Building.

Where the Centre congregation first worshipped cannot now be told but there is evidence that a building was erected in 1789 as there is in existence a page of a subscription book dated March 6, 1789, and which was "to assist in building a meeting house". This building stood on the side of the hill near the spring and remains of the foundation could yet be seen when the writer of

this History became pastor of Centre church in 1879. It was a small log building with few windows, no floor, no seats save as the members provided them, and no stove. There was probably a temporary structure before this building as the church was for a long time called "The Tent" and as late as 1837 there were persons living who had heard it so called. There must have been some kind of a building in 1784 as in that year the Church requested Presbytery to install a pastor over it. It is interesting to note that the year in which this building was erected was the year of the first General Assembly, the year of the first Congress of the United States, the year of the inauguration of George Washington, the first President, and the first year of the national constitution.

The First Pastor.

At White Clay Creek, Del., April 17, 1784, a petition from Bethel and Centre was presented asking for the ordination of Mr. Luckey. At Upper Octorara, October 11, 1784, it was agreed not to ordain Mr. Luckey until a call had been prepared. October 26, 1784, at East Nottingham, Md., Robert Kirkwood of Bethel and Robert Anderson of Centre presented a call for Mr. Luckey and asked that he be ordained and installed as soon as possible. April 27, 1785, at Chestnut Level, after a sermon by Robert Smith, D.D., Mr. George Luckey was "solemnly ordained to the gospel ministry with fasting, prayer and the imposition of hands." Sometime between April 27 and August 30, 1785, Mr. Luckey was installed at Centre. In 1792 Mr. Luckey reported to Presbytery that after several appeals he had received from his churches the sum of 1 pound, 11 shillings and six-pence for the General Assembly. During the period from 1786-1799 Centre church was connected with the Presbytery of Baltimore.

The Second Building.

During the pastorate of Mr. Luckey the second building was erected. It was like the first, a log structure, and stood near the top of the hill and a little way from the road. It had a door in the end next the road and a double door in the side next the spring. The pulpit was in the center of the east side. There were no pews in this church. The seats were benches about thirteen feet long with low, narrow backs. One of them is still in existence in the home of James W. Brown.

At Chestnut Level, September 30, 1818, Mr. Luckey asked leave to resign the pastorate of Centre because of "existing grievances." The congregation was cited to appear at the next meeting of Presbytery and show cause, if any, why the relation should not be dissolved. These grievances were in Bethel but the relation was dissolved in both churches at Wilmington, Del., April 6, 1819.

Rev. George Luckey was born at Faggs Manor, Pa., June 1751, was licensed in 1776, ordained in 1785, married Elizabeth Buchanan of Chestnut Level, and died December 23, 1823. Of him "Princeton College in the 18th Century" says, "Mr. Luckey was a fine classical scholar, an intelligent preacher, in his manner plain, in labors unwearied. Very few had an equal acquaintance with the Scriptures."

The Second Pastor.

After a vacancy of one year Centre extended a call to Rev. Samuel Parke, pastor of the Slate Ridge church for one-third of his time. April 4, 1820, at a meeting of Presbytery at Pencader Mr. Parke accepted this call. There were forty-seven contributors and the salary was about one hundred and fifty dollars. Mr. Parke's installation took place May 2, 1820. During a meeting of the New Castle Presbytery at Centre,

April 7-8, 1829, Mr. John Corran was licensed to preach the gospel.

The Sabbath School.

The first record we have of a Sabbath school in connection with Centre church is in 1840. There were then ninety-six scholars in the school, forty-seven males and forty-nine females.

The Third Building.

The opening of Mr. Parke's ministry was signalized by the erection of the substantial stone building in which the congregation worshiped until 1887. This building was 42x46 feet and stood a little to the south of the site of the second building. It was erected in 1822 and was alike a monument to the energy of the pastor and the progressive spirit of his congregation. During the course of construction a stone fell on the leg of Vincent Norris, Esq., contractor for the building, breaking it. His initials, V. N., were cut in the stone which was built in the wall. When this building was razed in 1887, the stone was carefully preserved and may be seen today in the foundation of the building erected in 1887, in the east angle of the porte cochere. The ceiling girders of the third building were hauled from Wrightsville, Pa., by eight-horse teams and the girders were so long that at angles in the road fences had to be taken down so that the turns could be made.

In 1842 the Presbytery of Donegal was erected out of the Presbytery of New Castle. Centre church and its pastor were set over to Donegal. The Presbytery met in Columbia, Pa., in April, 1843, and, it appearing that trouble existed at Centre, Presbytery adjourned to meet there June 13. At that time an individual examination of members and pew holders was had, in the "Study House," but the trouble was so serious that a committee was appointed to examine into the matter

and report to Presbytery. Much investigation was had from time to time until the 21st day of November, 1848, when a Committee of Presbytery met at Centre and arranged that Mr. Parke should resign his pastoral charge at Centre, at the next meeting of Presbytery, and the elders cease to exercise their office, all the parties signing this report. Mr. Parke anticipated the presentation of this report to Presbytery by calling a meeting of the same at Columbia, December 12, 1848, and offering his resignation. The relation was dissolved. The pulpit was declared vacant by Mr. Parke December 17, 1848. More than a score of members being dissatisfied with the dissolution of the relation withdrew from the church and erected a small frame church at the forks of the road, where the village of New Park now stands, and requested an organization of Presbytery. This request was denied.

Rev. Samuel Parke was born at Parkesburg 1788, was graduated from Dickinson College 1809 (a classmate of James Buchanan, afterward President of the United States), studied theology under Nathaniel Grier, D.D., married his daughter Martha, was licensed April 6, 1813, ordained August 9, 1814, at Slate Ridge, installed at Centre May 2, 1820. The relation was dissolved December 12, 1848.

Mr. Parke was an earnest Christian, a man of very determined character. No weather hindered him in his ministerial work. There are those yet living who testify to his faithfulness in his engagements at Centre and in visiting the sick. His religious convictions began when he was a child, on a communion occasion, when his father and mother left him in the pew while they went to the table. He was so affected as to be scarcely able to leave the pew. His last words were, "I have tried to serve God."

The Third Pastor.

After a vacancy of more than a year Centre presented a call, April 17, 1850, for one-third of the time of Rev. Samuel Hume Smith, the pastor of the Hope-well church. Because an appeal had been taken from Presbytery to Synod and from Synod to the General Assembly as to some matters in connection with Centre church, Presbytery laid this call on the table awaiting the decision of the Assembly. April 16, 1851, it was taken from the table and placed in Mr. Smith's hands. He accepted the call May 23, 1851. He was installed June 21 and continued to be the pastor until his death, which occurred February 4, 1857. For years afterward the savor of his life was sweet in many homes, and in almost every home in the community, without regard to denomination, his picture was found.

Rev. Samuel Hume Smith was born in Chanceford, Pa., in 1817. He was graduated from Jefferson College in 1842 and from the Western Seminary in 1845. He was licensed in 1844 and ordained in 1845.

Rev. James A. Devine.

In the summer of 1857 a call was made out for Rev. James A. Devine, but because of some reports that came to the ears of the congregation Presbytery was later requested not to sanction the call and to supply the pulpit until the spring meeting.

The Fourth Pastor.

Various supplies had been appointed for the church by Presbytery and October 5, 1858, at Chanceford, a call was presented for the pastoral services of Mr. John Y. Cowhick for one-half his time. April 25, 1859, a new call for one-fourth of his time was made out and accepted May 6. June 10, 1859, he was installed at Centre.

In the summer of 1861 a new slate roof was added to the church, and the pews and pulpit were stained and

varnished. In the year 1869 the reunion of the Old and the New School branches of the church took place and as a memorial of this significant event the Centre congregation expended the sum of \$725.00 in repairs, a cornice being added to the roof, new flues erected, the inside of the walls painted, pews and pulpit grained and a new carpet laid.

In the fall of 1872 Mr. Cowhick resigned the pastorate of the Hopewell church and confined his labors to Centre and Stewartstown. The salary from Centre was \$380.00 per annum.

Temperance Society.

On the 12th of January, 1873, the Centre Sunday School Temperance Society was organized, the members pledging not to drink intoxicants and to do all in their power to persuade others to their way of thinking. This society flourished until the close of Mr. Cowhick's ministry and many, because of the pledge taken, never indulged in intoxicants.

Mr. Cowhick resigned his charge at Centre June 14, 1875, and by order of Presbytery declared the pulpit vacant June 27.

Rev. John Young Cowhick, D.D., was born in Pennsylvania in 1824, was graduated from Allegheny College 1851, Princeton Seminary 1858. He was licensed in 1858, ordained in 1859, installed at Centre June 10, 1859. When Mr. Cowhick came to Centre there were forty-seven names on the church roll and when he resigned there were one hundred and ten. Seventy-seven were added on examination.

The Fifth Pastor.

The next pastor was the Rev. Johnston McGaughey, who supplied the pulpit for a time in 1875 and for whom a pastoral call was presented to Presbytery at Centre November 5, 1875, this call promising a salary of

\$480.00 per annum. Mr. McGaughey accepted this call and he was installed the same day.

During Mr. McGaughey's pastorate a Woman's Foreign Missionary Society was organized. A marked religious interest was manifested in the winter of 1876 and a number of members were added to the church.

During the autumn of 1878 conditions arose which demanded a temporary relinquishment of his work and at the request of the pastor, Rev. Wm. H. Fentress, of the Presbytery of Baltimore, supplied the pulpit for three months. February 17, 1879, Mr. McGaughey tendered his resignation of the pastorate of the Centre and Stewartstown churches and he was released. The pulpit was declared vacant on the second of March.

Rev. Johnston McGaughey was born in Armstrong county, Pa., in 1836. He was graduated from Princeton College in 1871 and from Princeton Seminary in 1875. He was licensed by the Presbytery of New Brunswick April 14, 1875, and ordained by the Presbytery of Westminster June 4, 1875.

Mr. McGaughey was a tireless worker and during the remarkable revival of 1875-76 many were brought to Christ.

Separation from Stewartstown.

From the opening of the pastorate of Rev. Samuel Hume Smith to the close of that of Rev. Johnston McGaughey Centre and Stewartstown had been one pastoral charge. With the pulpit once more vacant the question of a separation began to be discussed anew. Finally the Stewartstown congregation decided at a congregational meeting held April 6, 1879, to ask Presbytery to allow them to separate from Centre for six months to test their ability to support a pastor. Knowledge of this action came to the prayer meeting at Centre the same evening and it was resolved to hold a congre-

gational meeting the next morning to consider what action should be taken, and couriers were sent out to notify the people. At this meeting Centre resolved to request Presbytery to dissolve the relation permanently, which was done at Mount Joy April 9, 1879.

The Sixth Pastor.

About the middle of March Robert L. Clark, a licentiate of the Presbytery of Westminster, accepted an invitation given by the Moderator of the Session of Centre church, Rev. Thomas M. Crawford, D.D., to preach at Centre and Stewartstown on the 13th and 20th of April, 1879. These engagements were met and on the 16th of June a call was extended him from the Centre congregation. The call was held under advisement until July 6, when he announced his purpose to accept. September 16, 1879, the call was accepted and Mr. Clark ordained and installed as pastor of the Centre church.

In the spring of 1879 it was decided to relieve the Session of the care of the secular affairs of the church and a Board of Trustees was elected. In the autumn of that year the Session decided to hold monthly meetings for business and devotion and that custom is still maintained.

The Manse.

During the winter of 1879-1880 the question of a manse began to interest the people. January 23, 1880, it was agreed to purchase land and build. Ground was broken February 19, 1880, and November 16 following the pastor and his family took possession of the completed manse.

April 16, 1882, the "Weekly System of Offerings for Church Support" was introduced. In the winter of 1888-1889 the pastor, while absent from his pulpit because of a temporary breakdown, worked out a scheme

of church offerings for church support and benevolent work which included every feature of the system approved by the General Assembly twenty years later, save the use of a duplex envelope. This plan included an annual every-member canvass made by five committees, each consisting of a trustee and an elder, developing church support and benevolence. This plan was introduced into Centre church in 1890, and later approved by Presbytery and commended to its churches.

Incorporation.

On the 21st day of May, 1883, a charter was secured and the congregation became a body corporate as "Centre Presbyterian Church."

The Woman's Foreign Missionary Society had ceased to function in 1881. November 26, 1884, another society was organized. The "Hall" Home Mission Band had been organized two years before.

The Fourth Building.

In the year 1883 the pastor became convinced that better appointments for the Sabbath school and church services were necessary for the development of the church work. August 9, 1883, the Session set apart one-half the offerings of the Sabbath school toward a building fund. At the opening of this pastorate the treasury had assumed the support of the Sabbath school. The matter was agitated from time to time and the first formal action was taken in 1885, when the Session and Board of Trustees agreed that the erection of a new church building was necessary. January 21, 1886, the congregation decided to erect a new building and appointed the pastor a committee to solicit subscriptions. The site was selected April 23, 1886. Ground was broken August 30, 1886. The cornerstone was laid June 9, 1887. The building was completed March 27, 1888, and dedicated free of debt April 25, 1888.

Temperance League.

On the 29th of June, 1890, the Centre Temperance League was organized and after thirty-four years of existence its bow still abides in strength.

Manse Enlarged.

In 1893 the manse was enlarged and improved at a cost of seven hundred dollars.

The Rev. Robert L. Clark having been called to the Bethany Presbyterian church, Lancaster, Pa., offered his resignation as pastor of Centre church to Presbytery at Mt. Joy, Pa., April 14, 1903, and it was accepted. On the 31st of May he preached his final sermon at Centre and by direction of Presbytery declared the pulpit vacant.

Rev. Robert L. Clark, D.D., was born near Chestnut Level, Pa., 1849. He was graduated from Lafayette College, 1874, and from the Western Seminary, 1878. He was licensed in 1877 and ordained in 1879. During his pastorate at Centre the church enjoyed a number of gracious outpourings of the Spirit of God, and the membership increased from 140 to 357. With the inauguration of this pastorate the Session assumed the entire control of the Sabbath School, electing its officers, providing for its support from the church treasury, and appropriating all its offerings to the mission work of the church. During this pastorate there was never a blank in the columns representing contributions to the Mission Boards of the church, both church and Sabbath School contributing to every cause.

After his pastorate at Centre had closed Lafayette College conferred the Degree of Doctor of Divinity on Rev. Robert L. Clark.

Sons in the Ministry.

Three young men from the congregation entered the ministry during the pastorate of Rev. Robert L. Clark

—Benjamin McKee Gemmill, who was licensed in 1892 and ordained in 1894. He is now Stated Clerk of the Synod of Pennsylvania.

Robert Reed Gailey, who was licensed in 1895, ordained in 1898 and since that time has been a Y. M. C. A. Secretary in China.

Samuel Martin Jordan, who was licensed 1897, ordained 1898, and since that time has been a Foreign Missionary in Teheran, Persia. All three of these men were graduated from Lafayette College, Princeton Seminary, and each one received the degree of D.D. from Lafayette.

Besides the above Rev. Jacob Weast Lanius and Rev. Alexander Galbreath Payne went out from Centre into the ministry at an earlier date.

The Seventh Pastor.

June 7th, 1903, Rev. Frank B. Everitt preached at Centre as also on the 14th and 28th. He was extended a unanimous call July 12. This call he accepted and he was installed at Centre October 20, 1903. This relation was dissolved November 13, 1911.

Rev. Frank B. Everitt was born at Stroudsburg, Pa., 1866. He was graduated from Princeton University 1886 and from Princeton Seminary 1890. His work at Centre was very successful and he exerted a special influence over men. During his pastorate the cemetery was incorporated and he instituted a memorial service held annually in the cemetery grounds, and this service is still continued, attracting people from many miles around.

The Eighth Pastor.

June 12, 1912, Candidate F. Paul McConkey was received from the Presbytery of Butler. He was licensed June 18, and accepted a call to Centre church. He was ordained July 16 and installed pastor. This

relation was dissolved March 22, 1915. Mr. McConkey was a very popular preacher and during his ministry the church walls were frescoed, electric lights were installed, and concrete walks placed on the church and manse grounds, at a cost of about three thousand dollars.

The Ninth Pastor.

Rev. John F. Troupe was received from the Presbytery of Philadelphia North September 27, 1915. He accepted a call from the Centre church October 1, 1915, and was installed pastor the same day. This relation was dissolved April 19, 1920, and took effect May 25.

Rev. John F. Troupe was ordained July 25, 1915, by the Presbytery of Philadelphia North. Mr. Troupe was an earnest worker and was especially successful with the young people.

The Tenth Pastor.

Rev. Ralph W. Hand was received from the Presbytery of Washington City September 21, 1920, and accepted a call from Centre church. He was installed October 12, 1920. Mr. Hand was ordained 1911.

Pastors and Supplies.

| | |
|---|-----------|
| Pastor, Rev. George Luckey..... | 1785-1819 |
| Pastor, Rev. Samuel Parke..... | 1820-1849 |
| Pastor, Rev. Samuel Hume Smith..... | 1851-1857 |
| Supply, James A. Devine..... | 1857-1858 |
| Pastor, Rev. John Y. Cowhick, D.D..... | 1859-1875 |
| Pastor, Rev. Johnston McGaughey..... | 1875-1879 |
| Pastor, Rev. Robert L. Clark, D.D..... | 1879-1903 |
| Pastor, Rev. Frank B. Everitt..... | 1903-1911 |
| Pastor, Rev. F. Paul McConkey, D.D..... | 1912-1915 |
| Pastor, Rev. John F. Troupe..... | 1915-1920 |
| Pastor, Rev. Ralph W. Hand..... | 1920- |

Present Organization.

Pastor, Rev. Ralph W. Hand.

| | |
|--|----------|
| Ruling Elders, John C. Wiley, clerk..... | 42 Years |
| John A. C. Gailey..... | 56 Years |
| Reed W. Anderson..... | 42 Years |
| Joseph A. Gailey..... | 28 Years |
| Robert B. McElwain..... | 28 Years |
| William S. Allen..... | 28 Years |

S. S. Superintendent, Ralph Jenkins.

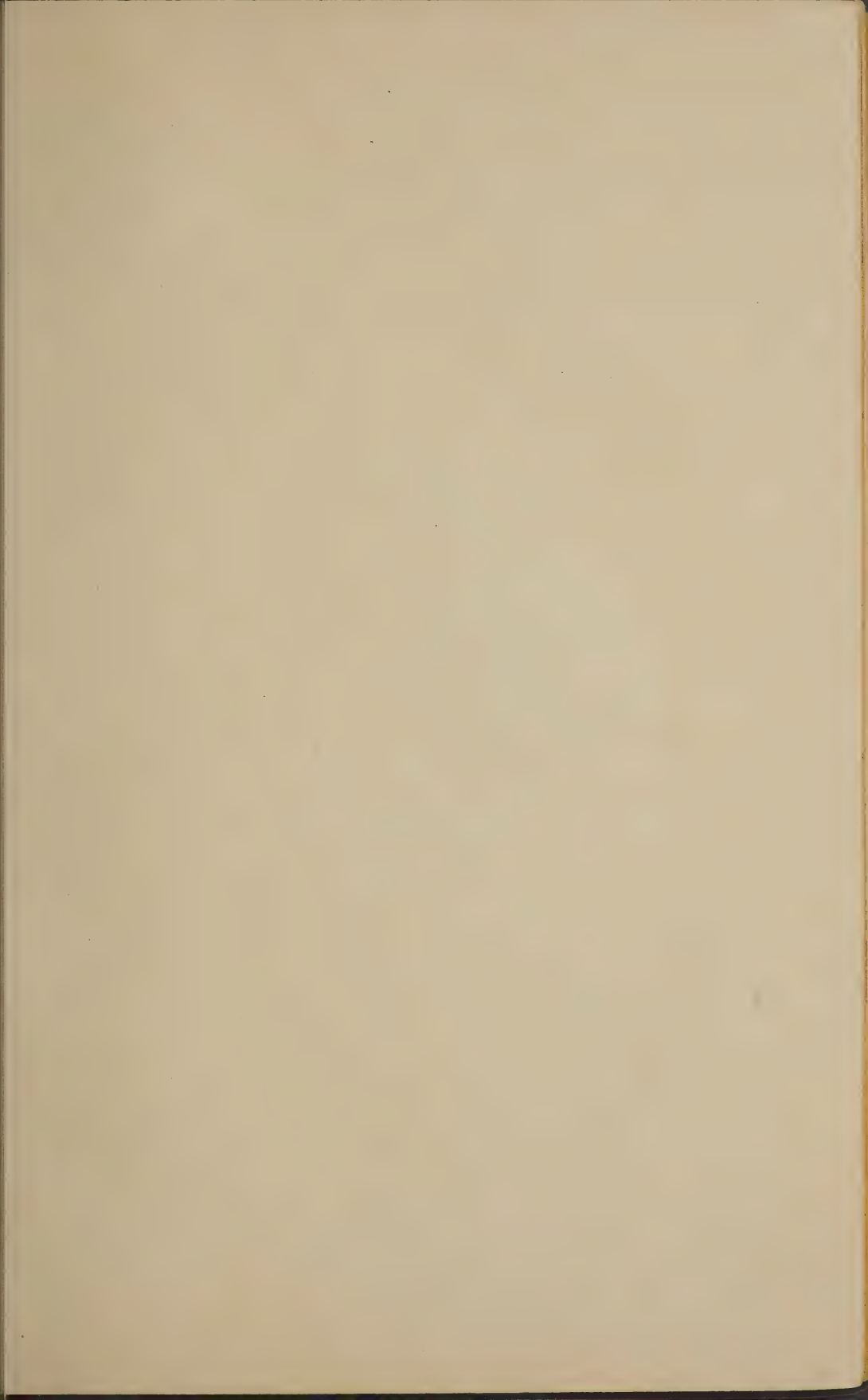
Pres. Board Trustees, J. Mitchel Jordan.

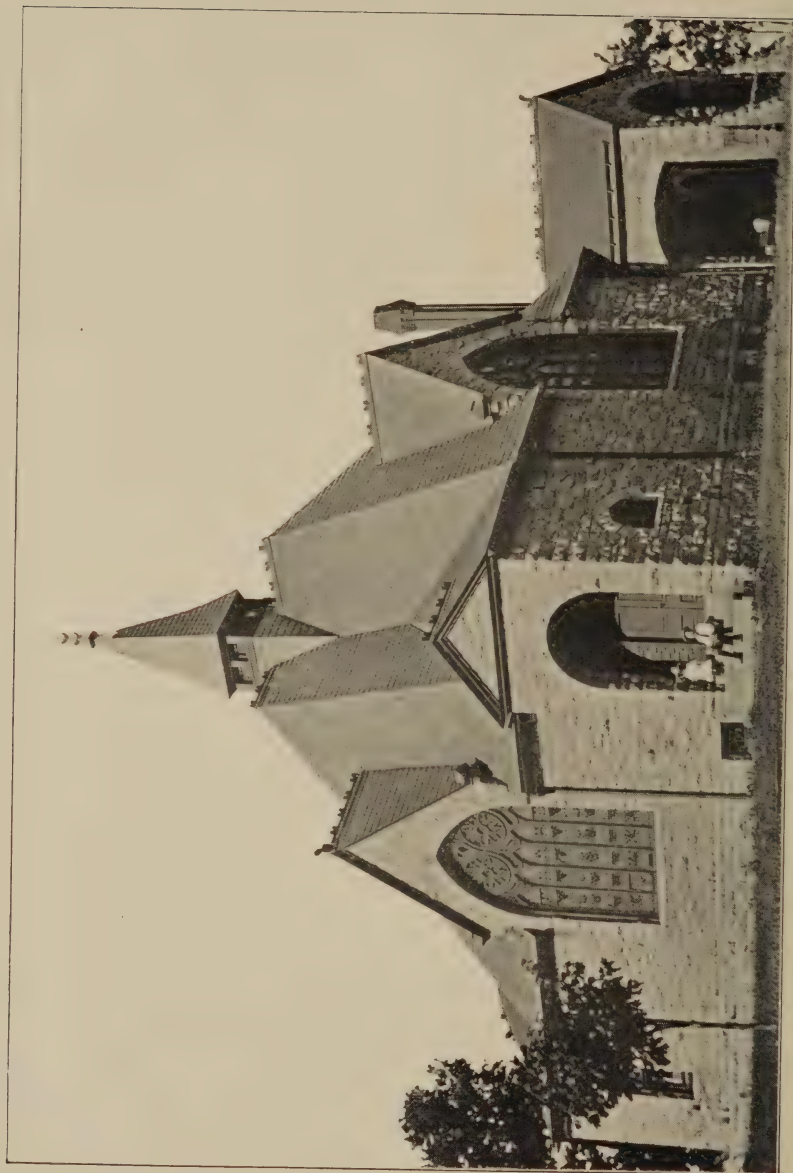
Membership of Church, 440.

Membership of Sabbath School, 321.

Former Ruling Elders

| | |
|------------------------------|-----------|
| John Payne..... | Died 1818 |
| Robert Anderson..... | |
| Samuel Brooks..... | |
| Robert Watson..... | |
| James Duncan..... | Died 1843 |
| Joseph V. Bosley..... | Died 1846 |
| Andrew Anderson..... | Died 1849 |
| William Gemmill..... | Died 1849 |
| James Wiley..... | Died 1860 |
| John J. Wiley, Esq..... | Died 1857 |
| William Anderson..... | Died 1862 |
| John Payne..... | Died 1872 |
| Joseph R. Anderson..... | Died 1873 |
| Samuel P. Wiley..... | 1 year |
| John Johnson..... | 3 years |
| Richard McDonald..... | 29 years |
| James C. Jordan..... | 36 years |
| John Marsteller..... | 43 years |
| Robert K. Robinson, M.D..... | 12 years |
| John P. Cathcart..... | 15 years |
| John F. DeRan..... | 13 years |
| John B. Webb..... | 2 years |





CHANCEFORD PRESBYTERIAN CHURCH
Woodbine, Pa.

CHANCEFORD PRESBYTERIAN CHURCH

1751.

In the years 1746 and 1747 a great revival of religion was experienced by the upper part of Baltimore, now Harford, county, Maryland, and the lower part of York county, Pennsylvania, extending beyond Slate Ridge and as far as Chanceford. The Chanceford church seems to have had its origin in this revival although we are not able at this distant date to find any record of the organization. It is probable that a portion of the people forming the original Chanceford congregation came from Southern Lancaster county, via McCall's Ferry, as did a portion of the original Slate Ridge congregation via Peach Bottom Ferry. Wherever they hailed from they were Scotch-Irish Presbyterians.

The First Building.

Rev. Evander Morrison, the second pastor of Slate Ridge church, preached for a time at Chanceford. It is likely that the first building was erected during his ministry and possibly about 1753. The first building of the Slate Ridge congregation was located at the junction of Scott's Run and Muddy Creek. It is likely this building was erected on this unsuitable site because of the desire to accommodate the people of Chanceford. When fire destroyed this building a new one was erected several miles distant and this would seem to indicate that at that time Chanceford had provided a place for worship. As the second building at Slate Ridge was erected during the pastorate of Rev. Evan-

der Morrison, this would indicate that the first building at Chanceford was erected about 1752 or 1753.

Rev. Samuel Black, of whom little is known, served both Chanceford and Slate Ridge. While his ministry was a blessing, yet no one can now tell how long it continued.

The First Pastor.

May 29, 1759, Chanceford and Slate Ridge asked for John Strain. Presbytery directed him to supply these churches the third and fourth Sabbaths of July. Mr. Strain received several calls, but returned them all and asked Presbytery to ordain him so that he might itinerate. This was done December 17, 1760. Later Chanceford and Slate Ridge renewed their calls, and this time he accepted them. He was installed November 17, 1762. His pastorate was terminated by death, May 21, 1774. He was buried in the Slate Ridge Cemetery.

Rev. John Strain was graduated from Princeton College in 1757, and probably studied theology under Dr. Finley. He was licensed to preach, May 29, 1759. He was a preacher of great power and had great success.

There was no pastor at Chanceford from 1774 to 1781. The pulpit was supplied sometimes by one Presbytery and sometimes by another. Chanceford obtained supplies from New Castle Presbytery from 1772 to 1781. In 1776 Chanceford extended a call for Rev. John McMillan, later the great missionary to western Pennsylvania and the founder of the "Log," later Jefferson College. The call for Rev. John McMillan was presented to New Castle Presbytery. In 1777, a Mr. McConnell was appointed to supply Chanceford. April, 1780, Chanceford asked for supplies. There is no mention of Chanceford in the minutes of Donegal Presbytery from 1777 to 1781, and it is quite evident

there was no pastor there during most of the period covered by the war of the Revolution.

The Second Building.

The second church building at Chanceford was of stone, but we have no information as to when it was erected. It was located with its rear end close to the cemetery wall. The remains of the foundation can still be seen. It was in use until 1850, when the third building was erected.

The Second Pastor.

April 10, 1781, Chanceford and Slate Ridge presented calls for the Rev. John Slemons, at Upper Marsh Creek, then in Donegal and now in Carlisle Presbytery. The salary offered was sixty pounds in grain at the following prices: wheat six, corn three, and rye four shillings per bushel. June 19, 1781, Mr. Slemons accepted the call and was installed the third Wednesday of November, 1781. In April, 1786, Mr. Slemons asked to be released from Chanceford and Slate Ridge because of too little opportunity for usefulness and because of inadequate support. Action was deferred until the fall meeting of Presbytery. In May, 1786, and before this matter was issued, Synod divided the Presbytery of Donegal into Baltimore and Carlisle, annexing certain churches to New Castle Presbytery. Mr. Slemons then requested the Presbytery of Baltimore to release him, but this was not done and he was directed to preach at Chanceford and Slate Ridge. He continued his ministry until September, 1791, when the pastoral relation was dissolved at Slate Ridge.

November 26, 1794, at Baltimore, Chanceford desired to be continued with Slate Ridge as one pastoral charge, as it was not able to go alone. For forty years this union had existed, but as there was no written agreement and as Mr. Slemons had been released from the

pastorate of Slate Ridge that church regarded the agreement as annulled by that act.

April 27, 1796, the Presbytery of Baltimore met at Chanceford. Action on a request made by Mr. Slemons for a dissolution of the pastoral relation with Chanceford was deferred. He was released at a meeting of Presbytery at Deer Creek, October 5, 1796.

The Third Pastor.

For the four years between 1796 and 1800, Chanceford must have been dependent on supplies. It would seem that after Mr. Slemons had been released from Slate Ridge in 1791 that Chanceford found it difficult to maintain him alone, and hence the appeal in 1794 to be reunited to Slate Ridge in one pastoral charge. In 1795, Rev. Samuel Martin was installed as pastor at Slate Ridge. April 1, 1800, Slate Ridge acknowledged its inability to support Mr. Martin and agreed to allow Chanceford to have one-half of his time. Accordingly Mr. Martin accepted, April 1, 1800, a call from the Chanceford church, which had been prepared, and was installed.

September 29, 1812, at Wilmington Second, Mr. Martin asked to be released from Chanceford and Slate Ridge. These relations were dissolved and for a year and a half Mr. Martin resided at Rockville, Maryland. At the expiration of this time the Chanceford church extended to him a unanimous call to return to the pastorate of that field. He did so, and while we have no record of the reinstallation, it must have occurred. Dr. John Pym Carter, of the Presbytery of Baltimore, says that Mr. Martin was annexed to New Castle Presbytery in 1799, returned to the Presbytery of Baltimore in 1812, and was dismissed to the Presbytery of New Castle, at Captain John, in 1814. These dates fit in exactly with the movements of Mr. Martin in these

years. He continued to be pastor at Chanceford until April 15, 1845, when he resigned and was released. He died Sabbath, June 29, 1845, and was buried at Chanceford.

Rev. Samuel Martin, D.D., was born at Chestnut Level, Pa., January 9, 1767. His parents had emigrated from Ireland in 1764. At an early age Samuel gave evidence of a pious turn of mind. He was graduated from the University of Pennsylvania July 8, 1790. He was licensed by the Presbytery of Baltimore, April 17, 1793. He was ordained October 7, 1795. He received the degree of Doctor of Divinity from Jefferson College in 1824. Dr. Martin wrote few sermons. His best efforts were extemporaneous. He usually had brief notes prepared with Bible and Concordance at hand. He was a good debater, a good Presbyterian, and zealous for the government of the church.

It is interesting to note that Col. James C. Jordan, a Ruling Elder in the Centre church, married Rosanna Mitchel, a granddaughter of Dr. Samuel Martin, and a son of this union, Rev. Samuel Martin Jordan, D.D., has been a missionary in Teheran, Persia, for twenty-five years.

The Fourth Pastor.

In the summer of 1846 the Chanceford church extended a call to Licentiate John Farquhar of the Presbytery of Newton. He was received into Donegal Presbytery, September 16, 1846, and accepted the call from Chanceford. He was ordained and installed October 2. This relation continued until the death of Mr. Farquhar in 1866.

Rev. John Farquhar was a very energetic and active man, an interesting preacher of the Word, and beloved by all his brethren. The writer of this history well remembers his intense earnestness in his pulpit dis-

courses, having heard him in his own pulpit and often at Chestnut Level, where he frequently preached. Mr. Farquhar was Moderator of the Synod at Easton, Pa., in 1861. When he died he was both Permanent and Stated Clerk of Donegal Presbytery.

The Third Building.

The third building at Chanceford was of brick and was erected during the ministry of Rev. John Farquhar. The cornerstone was laid in 1850 and the building dedicated on the 6th of June, 1851. This building still stands and is used as a community house.

The Fifth Pastor.

In the late summer of 1867 Chanceford extended a call to Rev. Robert Gamble of the Presbytery of New Castle. He was received into Donegal Presbytery October 1, 1867, and accepted the call from Chanceford. He was installed October 7, 1867, and the pastoral relation was dissolved September 26, 1882.

Rev. Robert Gamble was a preacher of the pure gospel, well grounded in the truth, and during the closing years of his ministry at Chanceford was a great sufferer from an eye affliction.

The Sixth Pastor.

In the spring of 1883 Licentiate Craig Boyd Cross was called to the pastorate of Chanceford. August 29, 1883, he was received from the Presbytery of Baltimore and accepted the call. He was ordained and installed the same day. This relation was terminated April 9, 1889.

During the ministry of Mr. Cross at Chanceford the present beautiful granite church and Sabbath school building was erected at a large cost and was dedicated to the worship of God.

The Seventh Pastor.

In the spring of 1890 a call was extended by the Chanceford church to Licentiate Samuel Polk of the Presbytery of Chester. Mr. Polk was received April 8, 1890, and ordained to the gospel ministry. He was installed pastor at Chanceford, June 4, 1890. Desiring to engage in Home Mission work, he was, at his own request, released from the pastorate April 11, 1893. Mr. Polk left a marked impress as a pastor during his short ministry at Chanceford.

The Eighth Pastor.

In the summer of 1893 a call was extended to Rev. James Drummond of Peterboro, Canada. He was received by the Presbytery September 19, and installed September 28, 1893. This relation was terminated September 4, 1900. Mr. Drummond was a preacher of more than ordinary power and gave willing service in other pulpits.

The Ninth Pastor.

In the spring of 1901 a call was extended to the Rev. Albert E. Stuart of the Presbytery of Philadelphia North. He was received July 26, and accepted the call. He was installed July 31, 1901. The relation was dissolved April 12, 1910. Mr. Stuart was a good Presbyterian and was much interested in the development of the work at McCall's Ferry.

The Tenth Pastor.

In the summer of 1910 a call was extended to Rev. Clarence E. Doane of the Presbytery of North River. He was received into Presbytery October 10, accepted the call and was installed October 21, 1910. Mr. Doane abandoned the work and was dismissed to the Presbytery of Cleveland October 21, 1912.

The Eleventh Pastor.

In the summer of 1912 a call was extended to Candidate John Francis Hagen of Westminster Presbytery. He was received under the care of the Presbytery September 24, 1912. He was licensed April 9, 1913. He accepted the call May 15, 1913, and was ordained and installed the same day. Mr. Hagen resigned his charge at Chanceford February 11, 1918, in order that he might go as a chaplain on the transports carrying American soldiers to the seat of the World War, and he was released.

The Twelfth Pastor.

Candidate Thomas B. Lyter of the Presbytery of Philadelphia North was invited to the pastorate at Chanceford in the spring of 1918. He was received June 20, 1918, licensed, ordained and installed the same day. Mr. Lyter was released January 17, 1921, that he might accept a call to a church in Milwaukee.

The Thirteenth Pastor.

In the spring of 1922 a call was extended to Licentiate Charles V. Hassler of the East Pennsylvania Conference of the United Evangelical Church. He was received April 11, 1922. He was ordained and installed May 18, 1922.

Candidate for the Ministry.

September 24, 1793, James Laird, of Chanceford, was permitted to go under the care of New Castle Presbytery as a candidate for the ministry.

Commissioner to the General Assembly.

In 1789, April 15, at Baltimore, William Ross, Esq., Ruling Elder from Chanceford, was elected a commissioner to the General Assembly. This was by the Presbytery of Baltimore, and that was the first General Assembly.

April 6, 1802, at New London, Ruling Elder William

Ross, Esq., was elected a Commissioner to the General Assembly by the Presbytery of New Castle, under the care of which the Chanceford church had gone in 1800.

Pastors and Supplies

| | |
|--------------------------------------|-------------|
| Supply, Rev. Evander Morrison..... | } 1751-1761 |
| Supply, Rev. Samuel Black..... | |
| Pastor, Rev. John Strain..... | 1762-1774 |
| Supplies by Presbytery..... | 1775-1781 |
| Pastor, Rev. John Slemons..... | 1781-1796 |
| Supplies by Presbytery..... | 1796-1800 |
| Pastor, Rev. Samuel Martin, D.D..... | 1800-1812 |
| Supplies (18 months)..... | 1812-1814 |
| Pastor, Rev. Samuel Martin, D.D..... | 1814-1845 |
| Pastor, Rev. John Farquhar..... | 1846-1866 |
| Pastor, Rev. Robert Gamble..... | 1867-1882 |
| Pastor, Rev. Craig Boyd Cross..... | 1883-1889 |
| Pastor, Rev. Samuel Polk..... | 1890-1893 |
| Pastor, Rev. James Drummond..... | 1893-1900 |
| Pastor, Rev. Albert E. Stuart..... | 1901-1910 |
| Pastor, Rev. Clarence E. Doane..... | 1910-1912 |
| Pastor, Rev. John Francis Hagen..... | 1913-1918 |
| Pastor, Rev. Thomas B. Lyter..... | 1918-1921 |
| Pastor, Rev. Charles V. Hassler..... | 1922- |

Present Organization.

| | | |
|----------------|--------------------------|----------|
| Pastor, | Rev. Charles V. Hassler. | |
| Ruling Elders, | E. W. Keyser, Clerk..... | 19 years |
| | James C. Fulton..... | 33 years |
| | A. James Galbreath..... | 30 years |
| | William J. Reed..... | 19 years |
| | Samuel H. Smith..... | 9 years |
| | Robert B. Hyson..... | 9 years |
| | Milton E. Kilgore..... | 9 years |
| | J. Nelson Kilgore..... | 6 years |

S. S. Superintendent, E. Winchester Keyser.

Pres. Board Trustees, J. T. Gemmill.

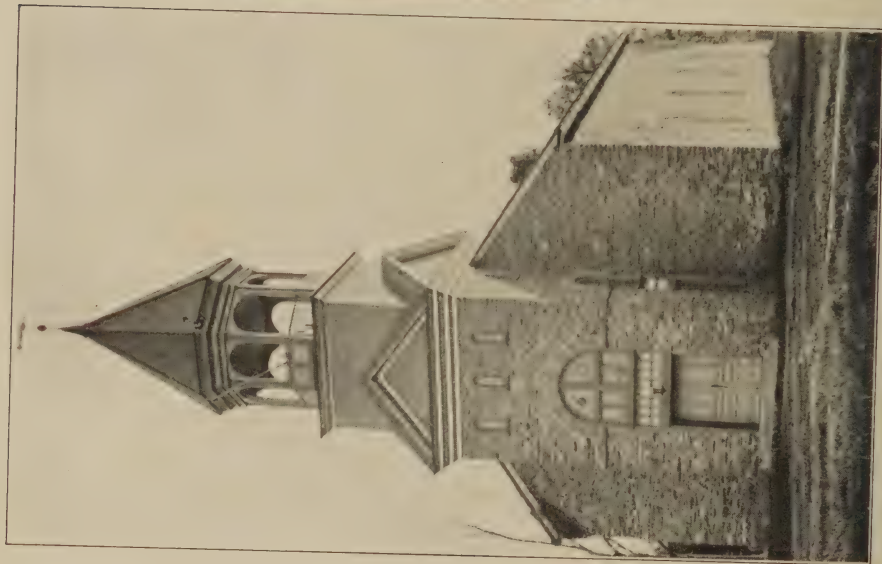
Membership of Church, 214.

Membership of Sabbath School, 82.

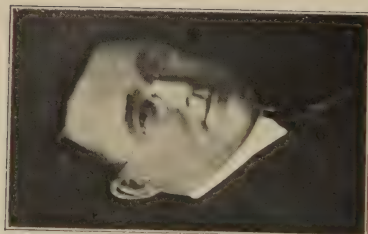
Former Ruling Elders.

| | |
|--------------------------|-----------|
| William Ross, Esq. | |
| Hugh Bingham | Died 1865 |
| James Clark | Died 1851 |
| Andrew Clarkson | Died 1856 |
| William Cowan | 42 years |
| Hugh Ross | 26 years |
| Samuel Irwin | Died 1863 |
| Hugh Long | Died 1849 |
| Joseph Reed | Died 1848 |
| Nathaniel Scott | Died 1863 |
| Matthew Wallace | Died 1866 |
| Robert D. Irwin..... | 20 years |
| Samuel N. Reed..... | 18 years |
| John Smith | 35 years |
| John S. Murphy..... | 23 years |
| J. M. McKinnon, M.D..... | 2 years |
| Joseph Pierce | 20 years |
| Hugh Kilgore | 5 years |
| Thomas Naylor | 26 years |
| James A. Kilgore..... | 23 years |
| James N. Kilgore..... | 10 years |





CHESTNUT LEVEL PRESBYTERIAN CHURCH
Chestnut Level, Pa.



REV. W. J. G. CAR-
RUTHERS
Pastor-Moderator of
Presbytery
April-September, 1924

CHESTNUT LEVEL PRESBYTERIAN CHURCH.

1717.

The date of the organization of the Chestnut Level congregation cannot now be certainly ascertained, or who was the prime mover in the enterprise. There is a tradition that a society was formed there as early as 1711. There is evidence that the organization was in existence in 1717, and we think this is about the time of the establishing of worship under this name.

There has long been a question how the church received its name, as never in the recollection of anyone did Chestnut timber abound in the location of the present house of worship. An explanation given is that the original location of the church was close by the cemetery near Centreville (Hensel), about a mile east of Chestnut Level, and that the first building, a log structure, was located there about 1717. Here was a chestnut covered plain near the ridge overlooking the Conowingo valley, and hence the name Chestnut Level. In 1705 the first of the Clarks of that settlement came from the north of Ireland, landed at New Castle, and moving along to Lancaster county, Pennsylvania, settled at Mount Pleasant, which was the name the village of Chestnut Level then bore. There was another Mount Pleasant in Pennsylvania, and so when the Chestnut Level church moved from its site near Centreville, the village where it located then took the name of the church and became Chestnut Level.

The Second Building.

The second building, if there was a first one at Centreville, was located near the old cemetery at the foot of the hill, a little west of the cemetery, on the opposite

side of the road leading to Centreville and "near a spring." This building was of logs, and remains of the foundation had been seen by old people with whom the writer talked in his boyhood.

The First Pastor.

So far as has been ascertained, the first pastor of the Chestnut Level congregation was the Rev. John Thomson, who began his work there in 1732, the year in which Donegal Presbytery was organized. We have very scant records, but he was received into New Castle Presbytery September 18, 1717. As early as September, 1735, emigration to Virginia attracted the attention of John Thomson, of Chestnut Level, and he proposed to Donegal Presbytery to employ an itinerant in Virginia. His overture was "approven," and he seems to have gone on the mission himself, as in 1736 Rev. Alexander Craighead supplied the Chestnut Level church, while the pastor, Rev. John Thomson, supplied Canada Summit in Virginia. Arista Hoge in "The First Presbyterian Church, Staunton, Va.," says: "The Presbyterians of Augusta continued their 'supplications' to the Presbytery of Donegal for a pastor to reside among them. In 1739 they first applied for the services of the Rev. Mr. Thomson, who came and preached for a time." In 1743 Rev. John Thomson was sent to the "back parts of Virginia," and August 1, 1744, he was dismissed from the Chestnut Level charge.

The Second Pastor.

For three years the church was dependent on supplies. The second pastor was the Rev. David Thom, of whose work there seems to be no record extant. He was a missionary sent out from Long Island early in the eighteenth century. He was pastor at Chestnut Level 1747-1752. His body lies in the old cemetery at Chestnut Level and a slate slab marks his grave. The dates

are so weather-worn as not to be traceable. His wife was said to be a very devout and worthy woman.

The Third Pastor.

The third pastor was the Rev. Sampson Smith, who entered on his work in 1752. In 1761 a charge of immorality was preferred against him and he was tried at Chestnut Level, but triumphantly acquitted. His pastorate was terminated in 1769. At the close of the Revolutionary war Mr. Smith opened a Latin school, which he conducted until his death. While engaged in shaving himself at his home, the "Shippen" farm, near Drumore Centre, he was struck by lightning and instantly killed, August 8, 1781. His body was interred in the old cemetery at Chestnut Level and marked by a marble slab. This slab now has a place in the new cemetery at Chestnut Level and his grave can no longer be located.

The Fourth Pastor.

For two years after the release of Mr. Smith the church depended on supplies. The fourth pastor was the Rev. James Latta, D.D., who was received into the Presbytery of New Castle from the Presbytery of Philadelphia Second, May 16, 1771. He was installed at Chestnut Level the second Tuesday in November, 1771. His salary was one hundred pounds in Pennsylvania currency. Concerning this salary, Ruling Elder David Scott said, "It was never increased and rarely all paid." His was an eventful ministry, for he was a pastor, a preacher, Presbyter and preceptor. In the trying time of the Revolution he went with men from his community on one campaign. He was also a chaplain during a part of the war. Like many pastors of his day, he purchased a farm, upon which he built a substantial stone house, which still remains. It was about three miles west of Chestnut Level and is now known as the

Long farm. In this house he conducted his famous Latin school, and it is said he had in the house a "dark room," which he used as a seclusion for disobedient scholars.

The church was incorporated April 6, 1791, and this was a trying experience for Mr. Latta, as he favored the proposition, while some looked upon it as wrong to thus mix church and state affairs. However, he was fully vindicated by the Presbytery so far as any wrong on his part was concerned.

The Presbytery of New Castle met at Faggs Manor, April 24, 1787, and Rev. James Latta was its Moderator. At the same meeting he presented a Mr. James Stewart as a candidate for the gospel ministry. He had been under Dr. Latta's care as preceptor for two years, and possibly he was from Chestnut Level. April 20, 1789, the Presbytery of New Castle met again at Faggs Manor, and Moses Irwin was the representative of the Chestnut Level Session. Mr. Irwin was elected a Commissioner to the General Assembly, which met in Philadelphia and was the first General Assembly. In 1793 Mr. Latta was Moderator of the General Assembly. The Presbytery of New Castle met at Chestnut Level, October 15, 1793, and Mr. Thomas Clark, mentioned elsewhere in this record, was the representative of the Chestnut Level Session at that meeting.

October 4, 1796, at Faggs Manor, Colonel William Steele and Robert King, of Chestnut Level, were appointed on a committee to locate a "mightier" church at West Nottingham.

Near the close of his eventful life, Mr. Latta received the degree of Doctor of Divinity from his alma mater, the University of Pennsylvania. In December, 1800, he attended a meeting of the Presbytery of New Castle at New London, almost twenty miles from his home.

Near the close of January, 1801, while riding to church with his daughter Mary, he was thrown from his carriage and severely stunned. He preached with difficulty that day and soon after reaching home went into a state of coma from which he never emerged, and died January 29, 1801. He was buried at Chestnut Level.

Rev. James Latta, D.D., was born in Ireland in 1732. His parents brought him to this country when he was six or seven years old. He was graduated from the University of Pennsylvania in 1759. He was licensed by the Presbytery of Philadelphia, February 15, 1758, and ordained in October, 1759, as an evangelist that he might go on a mission to the South in November.

Present Church Building.

The ground upon which the present stone structure stands was deeded to the trustees of the church in 1760, by William Ritchey, who had obtained from William Penn's heirs five hundred and seventy-one and one-half acres of land in Drumore township in 1728. In deeding this land for the use of the church he stipulated in the deed that a gallery should be provided in the church for his slaves, and that neither he nor any male relation by the name of Ritchey should ever have to pay any pew rent. It is needless to say that his descendants did not claim the privilege guaranteed.

There are two traditions with reference to the erection of this church building. One is that the walls were erected in 1765 and the building completed in 1767. The other is that the walls were erected during the Revolutionary war and stood for quite a time without a roof because so many men went to the war that help could not be had to complete it. It does not seem possible at this distant day to establish either of these traditions, but this is true, if it was built in 1765-1767, it was built while the church was vacant, while if during the Revolutionary war it was when a pastoral relation ex-

isted. This much can be stated, that whenever the church building was erected the committee that had the construction in charge was Thomas Clark, who died in 1803, Patrick Harra and Moses Irwin. The work they did evidenced the fact that they were large-hearted, liberal-minded men. It may be interesting to note that when the tower was built in 1882 Ruling Elder Alexander Scott Clark hauled the stone for the tower in a one-horse wagon. He was a great-grandson of the John Clark who came to the community in 1705.

The building is colonial in style and as originally constructed had a fine arched ceiling, the skeleton of which can yet be seen by going above the present flat ceiling which was later added so as to make the heating easier. The pulpit was on the west side and the door in the east side in the center. Later when a change was made the lower portion of this door was walled up and the upper part converted into a window. This explains the fact that the church has five windows in one side and but four in the other. After a time the interior arrangement was changed again and the pulpit placed in the north end and two doors in the south end. Later still, the pulpit was placed where it is today, in the south end, and a large door in the north end, and a vestibule added with a gallery over it for the use of the choir. When the tower was added the gallery and vestibule were removed and the entrance was enlarged.

The Fifth Pastor.

For three years after the death of Dr. Latta the church had supplies. At a meeting of Presbytery held in Lancaster, September 27, 1803, Chestnut Level asked for supplies.

April 5, 1804, Mr. Charles Cummins accepted a call to Chestnut Level and Little Britain, which call had been placed in his hands at the last meeting of Presbytery. This seems to have been the beginning of the

relationship between Chestnut Level and Little Britain. Arrangements were made to ordain and install Mr. Cummins, August 15, 1804. This relation continued until April 5, 1808, when it was dissolved, and later Mr. Cummins was dismissed to the Presbytery of Hudson.

The Sixth Pastor.

For two years the church had supplies. At Faggs Manor, June 26, 1810, Chestnut Level presented to Presbytery a call for Rev. Francis Alison Latta, a son of Dr. James Latta, a former pastor. Mr. Latta held the call for consideration until the next meeting, and Presbytery appointed supplies for the pulpit. October 23, 1810, he accepted the call and arrangements were made to install him the second Tuesday of December of that year. Mr. Latta was released from this pastorate April 4, 1826.

For six years the church seems to have depended mainly on supplies, although at a meeting of Presbytery held in Oxford, Pa., October 22, 1828, Chestnut Level and Little Britain asked Presbytery for permission to employ Licentiate William Annan of the Presbytery of Baltimore. Permission was granted, but we have no further record save that he was licensed in 1827 and ordained in 1829.

The Seventh Pastor.

April 3, 1832, the congregations of Chestnut Level and Little Britain asked leave to employ Mr. John Patton, a licentiate of West Hanover Presbytery, for the ensuing six months. This request was granted. October 2, 1832, calls from Chestnut Level and Little Britain were presented for Mr. Patton, two-thirds of his time at the former and one-third of his time at the latter. As Mr. Patton was not a member of the Presbytery, the calls were laid on the table. November 21, 1832, Mr. Patton was received from the Presbytery of West Han-

over, the calls placed in his hands, and accepted by him. He was ordained to the ministry, December 25, 1832, at Chestnut Level and installed as pastor of both churches. In this service, Dr. James McGraw presided, Dr. William Finney preached the sermon, and Dr. J. Miller Dickey gave the charges. October 7, 1834, Mr. Patton requested leave to resign his pastoral charges. A committee of Presbytery was appointed to visit said congregation in order to adjust, if possible, the existing grievance. October 31, 1834, this committee reported advising "that the relations be dissolved because his prospects for further usefulness are diminished." Presbytery dissolved the relation the same day. Later Mr. Patton was a secretary of the Philadelphia Educational Society.

The Eighth Pastor.

April 3, 1832, at Donegal, Rev. Lindley C. Rutter was received from the Presbytery of Chillicothe, and after a short sojourn in this Presbytery was dismissed to the Presbytery of Carlisle in December of the same year. It is not known whether he preached at Chestnut Level during that time or not, but, April 7, 1835, at New London, calls from Chestnut Level and Little Britain were presented for the services of Rev. Lindley C. Rutter. The calls were held by the Presbytery and at a meeting held at Columbia, April 27, Mr. Rutter was received from Carlisle Presbytery and accepted the calls. He was installed at Chestnut Level, May 22, 1835. Mr. Rutter was the pastor for a period of forty years, and as Dr. Latta had to endure the trials to which he was subjected by the war of the Revolution, so Mr. Rutter had to endure those of the Civil War. He was an ardent anti-slavery advocate and he was wisely earnest in pushing those interests. He was also a strenuous prohibitionist and earnestly advocated the cause of temperance. During his ministry the new cemetery

was opened. He was largely instrumental in the establishment of the Chestnut Level Academy, which was a prominent educational institution for many years. During twenty-five years of his ministry at Chestnut Level he was also the pastor at Little Britain, giving to that charge one-third of his time. He was released from Chestnut Level April 13, 1875, and made Pastor Emeritus with a salary. He died at Chestnut Level, May 5, 1882, and was buried in the cemetery at that place.

Rev. Lindley C. Rutter was born at Pine Forge, Pa., September 3, 1807. He was ordained to the gospel ministry April 6, 1831. He was a very eloquent preacher, a sound theologian, and a tireless worker preaching at several out-stations on Sabbath afternoons. For a number of years he supplied the pulpit of the Mount Nebo church once a month and on such occasions he went directly from the service at Chestnut Level, eating his lunch on the way. He frequently preached at Mount Holly, McCullough's, and Ewing school houses, and occasionally at other points. During his ministry at Chestnut Level three young men from his congregation entered the gospel ministry, one his son, Lindley C., Jr., one Richard Arthur, and one the writer of this record.

The Ninth Pastor.

During the summer of 1875 a call was extended to John M. Galbreath, a licentiate of Westminster Presbytery. This call was presented to Presbytery at Paradise September 28, 1875. At a meeting held at Chestnut Level October 12 the call was accepted and Mr. Galbreath ordained and installed. Mr. Galbreath, like Father Rutter, did a great deal of preaching at out posts on Sabbath afternoons and during his ministry in 1899 the chapel at Cherry Hill was erected. In 1882 the tower addition was made to the church, new windows were added, the walls furred and frescoed, and new

chandeliers hung. The cost was \$3,300.00. Later a steam heating plant was installed.

Wednesday, October 10, 1900, the twenty-fifth anniversary of the pastorate was celebrated with an attractive program. The exercises were held morning and afternoon. Rev. David R. Workman presided at the morning session and Rev. Robert L. Clark at the afternoon session.

For a number of years Mr. Galbreath was a trustee of Lincoln University and in the summer of 1901 he was elected to the chair of English Bible in that institution. He accepted this position, resigned his charge and was released October 8, 1901. During his professorship at Lincoln University he received the degree of Doctor of Divinity from New Windsor College, Maryland.

Rev. John M. Galbreath, D.D., was born near Dublin, Maryland, December 24, 1848, and early in life united with the Slateville church. He was graduated from the University of Virginia in 1871 and from the Western Theological Seminary in 1874. He was licensed by the Presbytery of Westminster April, 1873. There were a number of gracious outpourings of the Spirit on the church during his ministry, notably that of 1900, when 146 members were received. Chiefly by his efforts the Westminster Bible Conference was established and he was the President of its Board of Directors for fifteen years. He died at Longport, N. J., July 15, 1915, and was buried at Chestnut Level, where his whole pastoral life had been spent.

The Tenth Pastor.

Edwin E. Curtis was received under the care of Westminster Presbytery as a candidate April 19, 1893. He was licensed April 9, 1901. He accepted a call from the Chestnut Level church and was ordained and installed June 11, 1902. He continued in this pastorate until June 14, 1911, when he was released.

Rev. Edwin E. Curtis was a very active and earnest preacher of the gospel. He continued the work of his predecessors at the out-posts and made them feeders to the church. He was a man of strong convictions and of very determined purpose and unflinching in his advocacy of that which he believed to be right.

The Eleventh Pastor.

In the spring of 1912 a call was extended to licentiate Arthur Northwood of the Presbytery of New Brunswick. He was received into this Presbytery April 10, 1912, and was ordained and installed June 12, 1912. He continued in this relation until February 9, 1920, when he was released.

Mr. Northwood was a very active worker in this field. He kept up the work at the out-posts, often in the summer season preaching three times on the Sabbath. During his ministry, in 1914, new solid oak pews took the place of those long in use, and handsome new chandeliers were placed in the church. The cost of these additions was \$1,500.00. Maryville College conferred the degree of D.D. on Mr. Northwood, 1922.

The Twelfth Pastor.

After a vacancy of less than a year a call was extended to Rev. Wm. J. G. Carruthers of the Presbytery of Jersey City. Mr. Carruthers was received December 15, 1920, and accepted the call and was installed the same day.

In 1922 electric lights were installed in the church and in 1923 the academy building was razed and the material used in connection with the erection of a convenient and well appointed chapel annex to the Church House. The cost of the chapel was about \$4,000.00.

Church Schools.

The church has had three different schools in its history, Dr. Latta's Classical school at his home, Rev. Sampson Smith's Latin school at his home, and the

Chestnut Level academy founded in 1852 and in active operation for over forty years.

Sons in the Ministry.

The Chestnut Level church has sent into the ministry the following sons:

Richard Arthur received April 11, 1865, licensed and ordained June 6, 1871.

Lindley C. Rutter, Jr., received October 3, 1865, licensed June 23, 1870.

Robert L. Clark received April 11, 1871, licensed April 10, 1877, ordained September 16, 1879.

Robert P. Boyd received April 11, 1876, licensed April 10, 1883, ordained December 28, 1884.

Samuel J. McClenigan received April 12, 1881, licensed April 11, 1888.

Ivan B. Martin received April 14, 1896, licensed April 11, 1905.

Robert L. Clark, Jr., received September 9, 1913, licensed April 9, 1919, ordained March 29, 1920.

Pastors and Supplies.

| | |
|--|-----------|
| Supplies | 1717-1732 |
| Pastor, Rev. John Thomson..... | 1732-1744 |
| Supplies | 1744-1747 |
| Pastor, Rev. David Thom..... | 1747-1752 |
| Pastor, Rev. Sampson Smith..... | 1752-1769 |
| Supplies | 1769-1771 |
| Pastor, Rev. James Latta, D.D..... | 1771-1801 |
| Supplies | 1801-1804 |
| Pastor, Rev. Charles Cummins..... | 1804-1808 |
| Supplies | 1808-1810 |
| Pastor, Rev. Francis Alison Latta..... | 1810-1826 |
| Supplies, Rev. Wm. Annan and others..... | 1826-1832 |
| Pastor, Rev. John Patton..... | 1832-1834 |
| Pastor, Rev. Lindley C. Rutter, Sr..... | 1835-1875 |
| Pastor, Rev. John M. Galbreath, D.D..... | 1875-1901 |
| Pastor, Rev. Edward E. Curtis..... | 1902-1911 |

Pastor, Rev. Arthur Northwood, D.D. 1912-1920

Pastor, Rev. Wm. J. G. Carruthers. 1920-

Present Organization.

Pastor, Rev. William J. G. Carruthers.

Ruling Elders, J. Irwin Cutler, Clerk. 23 years

J. Robert Long. 23 years

James H. Deaver. 23 years

Ira F. Wentz. 10 years

Ira A. McPherson. 10 years

Guy F. McSparran. 1 year

Giffen McElwain. 1 year

S. S. Superintendent, Giffen McElwain.

Pres. Board Trustees, J. Martin Ankrim.

Membership of Church, 477.

Membership of Sabbath School, 247.

Former Ruling Elders.

John Buchanan.

William Calhoun.

Robert King.

Robert Clark.

Colonel William Steele.

David Scott.

Robert Porter.

Samuel Blair Moore.

Andrew Craig.

Joseph Penny.

Hugh Martin.

James Penny.

Moses Irwin.

John Long.

Edward Crawford. 24 years

Thomas A. Clark. 36 years

A. Scott Clark. 39 years

James A. McPherson. 38 years

Sanders McCullough. 36 years

William W. Watson. 25 years

William T. Clark. 34 years

Samuel Boyd. 23 years

William S. Hastings. 20 years

James G. McSparran. 21 years

John D. Penny. 38 years

William R. Boyd. 45 years

William Hopkins. 18 years

COLUMBIA PRESBYTERIAN CHURCH.

1807.

In 1786 the Presbytery of Donegal went out of existence and so remained until 1842, so that at the time of its organization the Presbyterian Church of Columbia was in New Castle Presbytery.

In the summer of 1803 Rev. Colin McFarquhar of Donegal, and Rev. Robert Cathcart of York began to care for the Presbyterian element in and around Columbia, holding services in the Quaker meeting house on Cherry street and in a small, frame church belonging to the Methodists.

These brethren persuaded the people to attempt the erection of a church building and a subscription of \$735.00 was raised. This effort failed, and these men declined to continue the services. No regular preaching services were held for more than two years.

February 9, 1806, Rev. Nathaniel R. Snowden of Lancaster began preaching in Columbia every third Sabbath of the month, sometimes in private houses. From this time Presbyterian services were continued regularly and without interruption. The organization was effected during Dr. Snowden's ministry. Wednesday, August 26, 1807, William T. Beattie, Esq.; Moses Montgomery and James Graham were elected and ordained as Ruling Elders. While we can discover no other record as to the organization it would seem as though it likely occurred in connection with the ordination of the Session. The number of members at the organization was 22. In the records of Presbytery we find this entry:



COLUMBIA PRESBYTERIAN CHURCH
Columbia, Pa.

"Little Britain, April 3, 1810, Columbia reported as organized four years ago." Dr. Snowden received a salary of from eighty to one hundred dollars per year, and continued to serve the church until November, 1808, when he moved to Philadelphia.

Rev. William Kerr, pastor of Donegal, ministered one-fourth time after Dr. Snowden's departure. The church prospered under his ministry and March 26, 1810, an application was made to the Presbytery of New Castle to have the organization connected with the Presbyterian church and to be taken under its care. This petition was signed by Messrs. Beattie and Montgomery. James Graham did not sign as he had declined to act as an elder any longer. This petition stated that a few families, twelve or fourteen, associated together about four years ago for public worship. This society had been organized in due form by Dr. Snowden, elders ordained and ordinances administered. Rev. William Kerr is recorded in the minutes of Columbia Session in 1812 as "our stated supply." He received about one hundred dollars per year, and continued to minister until January, 1814.

The First Building.

The lot on the corner of Walnut and Fourth streets was purchased for \$600.00, the deed of conveyance bearing date February, 1811. The cornerstone was laid July 15, 1811, and the building was dedicated July 19, 1812. The dedicatory sermon was preached by Rev. Nathaniel W. Sample of Lancaster and Leacock. This building was a brick structure fenced in and shaded by Poplar trees.

The First Pastor.

December 15, 1813, the Session wrote Rev. Stephen Boyer, of Easton, Pa., reporting to him the action of a congregational meeting, held the previous Monday eve-

ning, inviting him to take the pastoral charge of the congregation for four years, Presbytery to be requested to appoint him stated supply, the object in view being a pastoral call if the parties shall agree. The salary was to be \$500.00 per year. This plan must have worked out, as in the minutes of Session, dated June 8, 1814, Mr. Boyer appears as Moderator of the Session.

August 14, 1814, at Slate Ridge, a call was presented from Columbia for Rev. Stephen Boyer. This call he was allowed to hold for consideration until the spring meeting. Mr. Boyer was appointed to supply until that time. This call was accepted at Lewes, Del., April 7, 1818, installation to be August 22. This relation was dissolved April 2, 1832, at St. Georges, Del. Mr. Boyer seems, however, to have ministered to the church for a longer time, as his name appears in the Sessional records as late as November 24, 1832. At the close of his ministry the church numbered 88.

Rev. Stephen Boyer seems to have settled in York, taught school in the York Academy, preparing young men for college, and preached at Columbia.

The Second Pastor.

October 31, 1833, Rev. John H. Symmes was received from the Presbytery of Philadelphia, at Columbia, and accepted a call from the Presbyterian church of that place. He was installed November 25 of that year. He resigned his pastoral charge October, 1839, and his name appears in the Sessional record for the last time October 14, 1839. During his ministry the Synod of Philadelphia met in the Columbia church, and Miss Christiana Houston went as a missionary to India.

The Third Pastor.

April 13, 1841, at Cedar Grove, Rev. Robert W. Dunlap received and accepted a call extended to him by the

Columbia church. He was installed in May of that year. This relation was dissolved May 13, 1844.

Mr. Dunlap was an aggressive man, and the church was stirred to much activity under his ministry. The great revival of 1843 occurred during his ministry, personal religion was the subject of conversation on the street, and many prominent men were added to the roll of the church. It was during this pastorate that the New Donegal Presbytery, the Third, was organized, 1842.

The Fourth Pastor.

September 17, 1844, at Bellevue, a call for the pastoral services of Rev. Roger Owen was presented to Presbytery and, Mr. Owen not being present, the call was placed upon the table. Rev. Roger Owen was received from the Presbytery of Madison, April 15, 1845, accepted the call, and was installed May 1. This relation was dissolved October 1, 1850, at Little Britain.

Rev. Roger Owen was born in Wales and came to the United States when very young. He was a ready speaker, not controversial, and a leader among his brethren. Mr. Owen married a daughter of Elder Hugh McCorkle of Columbia church.

The Fifth Pastor.

April 16, 1851, Rev. Ebenezer Erskine was received from the Presbytery of Philadelphia. A call, which had been made February 13, 1851, was presented to him and accepted. He was installed May 6, 1851. The salary was \$700.00. In September, 1854, an epidemic of cholera visited Columbia and more than a hundred and fifty died in about three weeks, some after a sickness of but an hour. Many fled for safety, and Mr. Erskine was the only Protestant minister who remained at his post. The pastoral relation was dissolved July 9, 1857.

Rev. Ebenezer Erskine was a strong thinker, kindly

disposed and much beloved by his people. He made an address at the corner-stone laying of the present church building and was present at the dedication. He later received the degree of Doctor of Divinity, and was a member of the committee on Revision of the Confession of Faith.

The Sixth Pastor.

At the opening of 1858, Rev. Joseph S. Grimes was invited to supply the pulpit of the Columbia church for six months. February 8, 1858, a call was made out for his pastoral services. At Pequea, April 13, 1858, Rev. Joseph S. Grimes was received from the Presbytery of Miami. On the 14th he accepted the above mentioned call, and was installed the second Wednesday of May. This relation was dissolved June 4, 1861, at Leacock, to take effect Sabbath, June 9.

Dr. Grimes was an original thinker and a speaker of much power. It was during his ministry that Samuel Worman Knipe started on his preparation for the ministry, the only student taking the regular course and entering the ministry from the Columbia church.

The Seventh Pastor.

August 18, 1862, a call was extended to the Rev. Robert A. Brown. This call was presented to the Presbytery at Slate Ridge, October 7, 1862, and in the absence of Mr. Brown was placed on the docket. Difficulties had arisen at the church at Columbia, and June 24, 1862, a committee, consisting of Revs. Lindley C. Rutter and Joseph M. Rittenhouse, with Ruling Elder Cornelius Collins, had been appointed to go to Columbia and investigate. This committee arranged for a meeting of the congregation on the Friday preceding the first Sabbath in August, and to their surprise they found that the congregation had refused to assemble, although duly notified. A conference with the Session revealed the

fact that the trouble grew out of the election of elders, and the committee was satisfied that the solution of the problem was for these elders to decline to serve, and for the congregation to await the coming of a pastor before proceeding to elect others. The elders agreed to the proposition as far as it affected them. Mr. Brown was received from the Presbytery of Carlisle, April 14, 1863, and October 6, 1863, reported to Presbytery concerning the difficulties in the Columbia church, and was permitted to hold the call until the next stated meeting. Finally he accepted the call and was installed April 13, 1864. His salary was \$800.00, and later raised to \$1,200.00. This pastorate closed October 22, 1868.

During Mr. Brown's ministry the church grew in numbers, its membership becoming 191. The Sabbath preceding the battle of Gettysburg the streets were filled with refugees from the danger zone. It was a communion occasion, and the services were broken up by an alarm given the people by members of the Philadelphia City Troop.

Lecture Room Rebuilt.

During Mr. Brown's ministry, May, 1863, the contract was given for building the new brick lecture room, to replace a frame structure removed.

The Eighth Pastor.

April 12, 1869, at Strasburg, Rev. B. H. Witherow was received from the Presbytery of Burlington, and accepted a call from the Columbia church. He was installed May 12. He was released January 29, 1874.

Church Building Enlarged.

In July, 1869, the trustees were authorized to extend the building in the rear and add to the church twenty additional pews. This was done at a cost of \$2,500.00. A further addition to the front of the church brought it to the Locust street pavement. This building remained

until 1890, when it was removed to give place to the present structure.

Manse.

In March, 1870, the manse property was purchased for \$5,000.00 and a story added to the building.

Rev. B. Howard Witherow was an earnest, faithful pastor, and had the confidence and affection of the people. During his ministry the salary was increased to \$1,500.00.

The Ninth Pastor.

August 5, 1874, a call was extended to the Rev. John McCoy, of Baltimore. Mr. McCoy was received from the Presbytery of Baltimore, September 30, 1874, and accepted this call. He was installed October 8. The relation was dissolved at Mr. McCoy's request June 27, 1882, and he was dismissed to the Presbytery of Erie. Rev. John McCoy's genial spirit and his natural humor made him friends throughout the community.

The Salome Chapel.

March 29, 1874, the Salome chapel was organized, giving instruction to the children of the (Welsh) mill hands, and forthwith Colonel Samuel Shock furnished a lot and provided a building at his own expense. The chapel work ceased in 1884 and was taken over by the parent school.

The Tenth Pastor.

November 6, 1882, a call was extended to the Rev. George Wells Ely, of Wyoming, Pa. This call was prosecuted before the Presbytery of Lackawanna, and Mr. Ely, expressing his desire to accept the same, was dismissed to the Presbytery of Westminster. At Lancaster, Pa., December 26, 1882, Mr. Ely was received and accepted the call. He was installed January 3, 1883. This was a long and successful pastorate.

New Church Building.

The corner-stone of the present church edifice was laid June 6, 1889, and the building, erected at a cost of \$40,000.00, was dedicated September 30, 1890. The first step toward this building was taken when, May 15, 1886, two bequests were set aside for a building fund. October 9, 1887, it was decided by unanimous vote to undertake the erection of a new church building. The enterprise resulted in the commodious church edifice completed in 1890. This building was refrescoed in 1916 and electric lights were installed, the cost being \$3,500.00. Prof. Francis L. Patton, D.D., LL.D., preached the sermon at the rededication.

Rev. George Wells Ely was an indefatigable worker along many lines. Under him Men's Work, Boys' Work and Missionary Work, including Mission Study Classes, were largely developed. In 1883, the first year of his ministry, a debt of long standing, amounting to \$3,000.00, was liquidated.

This long and strenuous pastorate was closed at Mr. Ely's request April 12, 1921. His final service was held the last Sabbath in April. Mr. Ely was made Pastor Emeritus of the church.

The Eleventh Pastor.

In the fall of 1921 a call was issued by the Columbia church for the Rev. Guy D. Wingerd of the Presbytery of Baltimore. November 16, 1921, at Columbia, Mr. Wingerd was received and accepted the call. He was installed as pastor November 17.

Incorporation.

The congregation was incorporated January 21, 1828, as "The Presbyterian Congregation of the Borough of Columbia."

Sons in the Ministry.

William S. Houston, M.D., of the Columbia church was licensed by the Presbytery of New Castle, Feb-

ruary 4, 1826. He preached frequently in Wrightsville and elsewhere and ordinarily without remuneration.

Samuel Worman Knipe, a member of the church, was received as a candidate for the ministry, June 4, 1861. He was graduated from Lafayette College in 1867 and from the Western Seminary in 1870. He was licensed by the Presbytery of Donegal, April 13, 1869. He was ordained by the Presbytery of Philadelphia, May 10, 1870.

James H. Gable was received as a candidate for the ministry, October 19, 1866, at Easton, Pa.

Foreign Missionaries.

During the ministry of Rev. John H. Symmes, Miss Christiana Houston, daughter of Rev. William S. Houston, M.D., married Rev. J. L. Scott, a missionary at Futtegurh, India, and labored there for eight years, when ill-health compelled her to return. She died on the voyage home and was buried at sea off the Cape of Good Hope.

Her daughter Anna returned to her birthplace in 1873 as a teacher, and after eleven years of service in India returned to the States. She later served at Woodstock, India, for three additional years.

Miss Mary Chamberlain in 1872 joined her brother, Rev. George Chamberlain, in his work in Brazil, South America, where she remained six years and returned because of failing health.

Sabbath School.

In 1812, Rev. Colin McFarquhar conducted catechetical classes in which children recited catechism and hymns on Sabbath afternoons on which there was no preaching service. It is not known that the Sabbath school originated here, but surely this was Sabbath school work of the highest type. Mr. John McKissick was the Superintendent in 1825 and it is reported that

boys recited 74 Scripture verses, 42 hymns and 34 Bible questions. Girls recited 408 Bible verses and 42 hymns.

Pastors and Supplies.

| | |
|---|-----------|
| Supplies | 1803- |
| No services | 1804-1805 |
| Supply, Rev. Nathaniel R. Snowden..... | 1806-1808 |
| Supply, Rev. William Kerr | 1808-1814 |
| Pastor, Rev. Stephen Boyer | 1814-1832 |
| Pastor, Rev. John H. Symmes..... | 1833-1839 |
| Supplies | 1839-1841 |
| Pastor, Rev. Robert W. Dunlap..... | 1841-1844 |
| Pastor, Rev. Roger Owen | 1844-1850 |
| Pastor, Rev. Ebenezer Erskine, D.D..... | 1851-1857 |
| Pastor, Rev. Joseph S. Grimes..... | 1858-1861 |
| Pastor, Rev. Robert A. Brown..... | 1862-1868 |
| Pastor, Rev. B. Howard Witherow..... | 1869-1874 |
| Pastor, Rev. John McCoy | 1874-1882 |
| Pastor, Rev. George Wells Ely..... | 1883-1921 |
| Pastor, Rev. Guy D. Wingerd..... | 1921- |

Present Organization.

| | | |
|----------------|-------------------------------|----------|
| Pastor, | Rev. Guy D. Wingerd. | |
| Ruling Elders, | Jas. W. Pinkerton, clerk..... | 7 years |
| | James Campbell | 16 years |
| | Joseph C. Miltenberger..... | 7 years |
| | Daniel S. Moore..... | 7 years |
| | Edward M. Watt..... | 4 years |

S. S. Superintendent, Rev. Guy D. Wingerd.

Pres. Board Trustees, Mr. V. Ellis Simpson.

Membership of Church, 283.

Membership of Sabbath School, 248.

Former Ruling Elders.

| | |
|-------------------------|----------|
| William P. Beattie..... | 37 years |
| Moses Montgomery | 5 years |
| James Graham | 3 years |
| John Hudders | 6 years |

| | |
|--------------------------------|----------|
| Hugh McCorkle, M.D..... | 34 years |
| John McKissick | 23 years |
| Samuel C. McKean..... | 5 years |
| Daniel McLean | 7 years |
| William F. Houston, M.D..... | 10 years |
| Richard E. Cochran, M.D..... | 19 years |
| John Barber | 15 years |
| William S. Campbell | 1 year |
| James Wright | 1 year |
| Alfred Armstrong | 2 years |
| Samuel B. Heise..... | 31 years |
| Joseph W. Cottrell..... | 8 years |
| David Mullen | 27 years |
| Hiram B. Essick..... | 22 years |
| James Myers | 1 year |
| Jacob C. Pfahler..... | 29 years |
| Erastus K. Boice..... | 8 years |
| Silas H. Purple..... | 14 years |
| James A. Meyers..... | 37 years |
| William G. Patton..... | 16 years |
| Franklin Hinkle, M.D..... | 2 years |
| Newton L. Pheneger..... | 2 years |
| Albert King | 7 years |
| George E. Longenecker | 9 years |
| Thomas M. Livingston, M.D..... | 14 years |
| William H. Moore..... | 23 years |
| Alexander R. Craig, M.D..... | 9 years |
| H. Alpheus FonDersmith..... | 18 years |
| Samuel M. Crawford, M.D..... | 7 years |
| Ansel Purple | 9 years |





DONEGAL PRESBYTERIAN CHURCH
Donegal, Pa.

DONEGAL PRESBYTERIAN CHURCH.

1721.

This church is said to have been founded by Arthur Patterson, who was a member and Ruling Elder until his death in 1763. Donegal was organized by settlers from the North of Ireland. In 1714 the tide of emigration followed up the eastern side of the Susquehanna river and reached the valley of the Chique Salunga. The date of the organization of the Donegal church is not definitely known, but it probably was as early as 1721, as August 1 of that year Andrew Galbraith applied to the Presbytery of New Castle for supplies for Chicken's Longus (Chique Salunga), and Gillespie and Cross were sent. Rowland Chambers renewed the request the next year. In May, 1723, Conestoga applied for supplies, but Hutcheson failed to go, being unable to obtain a guide thither. In the fall he and McGill were sent to "Dunngaal." In 1725 Donegal obtained one-sixth of Boyd's time and he remained until the first pastor took charge. This makes it clear that early in the eighteenth century there was preaching at Donegal, and as the first pastor was installed in 1727, it is likely a building had been erected before that time, although the land was not purchased until 1740. The patent was issued June 4, 1740, and was for one hundred acres of land. Later the congregation secured another hundred acres.

Supplies.

Rev. David Evans was a supply in 1720. Rev. George Gillespie and Rev. Robert Cross in 1721-1722. Rev. Alexander Hutcheson and Rev. Daniel McGill were

supplies in 1723. Rev. Adam Boyd was supply from 1725 to 1727.

The First Building.

The writer has not discovered any record as to the first church building, but he has read a statement that it was of logs and stood a few yards south of the present structure. It was in use for twenty years.

The First Pastor.

The first pastor of Donegal was the Rev. James Anderson, who when called was a pastor in New York City on Wall Street, near Broadway. In his "History of the Presbyterian Church in America," Webster says: "Anderson desired liberty to remove from New York and the congregation was allowed to call another minister in an orderly manner as soon as they paid the arrears now due. He was called to Donegal on the Susquehanna and accepted. He was installed the last Wednesday in August, 1727." Dr. Zeigler in his history of Donegal church gives this date as August 17, 1727. This pastorate terminated with Mr. Anderson's death July 16, 1740. He was buried at Donegal.

Rev. James Anderson was born November 17, 1678, in Scotland. He was ordained by Irvine Presbytery November 17, 1708. He entered Philadelphia Presbytery September 20, 1709. He was received into New Castle Presbytery July 25, 1727. During his pastorate at Donegal the Presbytery of Donegal was organized by the Synod of Philadelphia September 21, 1732, and met at Donegal church, October 11, 1732. This was the first meeting within the bounds of the Presbytery. The first meeting was probably held in Philadelphia, September 21, 1732, the date of its organization.

The Second Building.

The second building was erected in 1740. The original walls were of rough stone on the outside and re-

mained so until 1851, when they were plastered. Originally the windows and doors were arched and there were three entrances, and the aisles leading from these were paved with brick. When the church was remodeled in 1851 these brick aisles were removed. The land had been purchased from Thomas Penn, June 4, 1740, and this would indicate that the first building was a temporary structure.

Pastor Elected.

June 1, 1741, Mr. Lyon was extended a call from Donegal and accepted the same. In October of the same year he gave up the call as there were some charges of intemperance pending against him.

The Second Pastor.

The Rev. Hamilton Bell was received by the Presbytery of Donegal, October 27, 1741. He was licensed by the Presbytery of Philadelphia, September 30, 1740. Mr. Bell was extended a call from Donegal the last Tuesday in April, 1742. He accepted the same at Chestnut Level, June 15, 1742. He was ordained to the gospel ministry and installed pastor at Donegal, November 11. In 1743 he was admonished and suspended from the ministry by the Presbytery, "for disgraceful conduct" until the meeting of Synod, to which he had appealed. He was deposed by a committee of Synod the second Wednesday of June, 1744, and in the same year he renounced the authority of the Presbytery. Synod approved of the action of its committee in deposing Mr. Bell, although we do not know the cause of the deposition. Mr. Bell belonged to the New Side, while Donegal was of the Old Side.

The Third Pastor.

After a vacancy of four years, concerning which we have no record, Licentiate Joseph Tate was received by the Presbytery of Donegal, April 1, 1748. June 14, 1748, Donegal extended a call to Mr. Joseph Tate. This

call was presented to Donegal Presbytery November 22, 1748, and placed in Mr. Tate's hands. He accepted the call October 25 and was ordained to the gospel ministry and installed at Donegal, November 23, 1748. During the Old and New Side schism Donegal Presbytery adhered to the Old Side. After the reunion in 1759, the stormy times still continued in Donegal Presbytery. In 1767, Joseph Tate, because of the action of Synod, was refused a seat in Donegal Presbytery. In 1768 he was transferred by the Synod to the Presbytery of Philadelphia Second. He seems to have remained pastor of Donegal and died October 11, 1774, and was buried at Donegal.

The Fourth Pastor.

Early in the spring of 1776, Rev. Colin McFarquhar came to Donegal. May 22, 1776, he was received into the Presbytery of Donegal. He was installed pastor in 1777, having accepted a call from the Donegal church. He resigned his pastorate May 7, 1806, because of difficulties in the church, and was released. Rev. Colin McFarquhar was pastor at Donegal for thirty years.

During his pastorate he conducted a Classical school and prepared many young men for college. He preached for some time in Columbia before the organization of the church there. April 3, 1792, the Presbytery of New Castle met at Donegal, and Rev. Colin McFarquhar was chosen a Commissioner to the General Assembly. In 1795 at Rock church he was again chosen a Commissioner to the General Assembly. Donegal Presbytery had been dissolved in 1786, and Donegal church was placed under the care of New Castle Presbytery.

Incorporation.

September 11, 1786, the Donegal church was incorporated by Rev. Colin McFarquhar et al. as trustees. The original Board of Trustees consisted of nine mem-

bers, but this number was reduced to three in 1805. In 1787 one hundred and seventy acres of the two hundred acres of land in the original tract were sold and thirty retained.

The Fifth Pastor.

The Church of Donegal issued a call for the pastoral services of Mr. William Kerr, which he accepted May 20, 1807. This call was for three-fourths of his time, the Presbyterian church at Columbia to have one-fourth time. He was ordained at Donegal, August 4, 1807, and installed. April 5, 1814, at Middletown, Del., Mr. Kerr accepted a call from Donegal for one-fourth time additional, now giving his whole time to Donegal. He was released by death in 1821 and was buried at Donegal. He was a much beloved minister of the gospel.

The Sixth Pastor.

After a vacancy of two years, Rev. Orson Douglass was elected pastor of Donegal, December 2, 1822, and installed August 12, 1823. He served the congregation fourteen years, when he resigned and was released in 1836.

The Seventh Pastor.

April 4, 1837, at Bellevue, Licentiate Thomas Marshall Boggs accepted calls extended to him by the church of Donegal and the church at Marietta, presumably one-half time each. He was ordained to the gospel ministry and installed at Donegal, April 25, 1837. This pastorate was terminated by the death of Mr. Boggs, November 10, 1850.

At the time Mr. Boggs assumed the pastorate at Donegal, 1837, the separation of the church into the Old and the New School was under way. Mr. Boggs preached at times at Mount Joy until the year 1840. Donegal was allied with the Old School branch. The Presbytery of Donegal Third was organized in 1842.

The Eighth Pastor.

August 21, 1851, at Donegal, Licentiate James Linn Rogers was received from the Presbytery of Carlisle. A call for his pastoral services by the Donegal congregation was accepted by him and he was ordained to the gospel ministry and installed pastor the same day. He was also the pastor of Mount Joy from November, 1852, services being held every alternate Sabbath morning in Donegal and Mount Joy. When Mr. Rogers took up the work at Donegal, Marietta severed her connection with the mother church and called a pastor for herself. This was another blow to this one time strong and influential church whose membership had been much depleted by emigration to other parts of the country and by colonies that had gone out to aid in establishing other churches.

June 6, 1851, the congregation authorized the trustees to sell all the land belonging to the church west of the line about fifty feet from and parallel with the western wall of the graveyard, and a portion of the proceeds was used for repairing and remodeling the church edifice.

Rev. James L. Rogers resigned the pastorate of Donegal in September, 1856, and his resignation was accepted at Chestnut Level, October 7, 1856.

The same day on which Mr. Rogers was received and installed, Mr. John Henry Kauffman of Donegal was received by the Presbytery as a candidate for the gospel ministry.

The Ninth Pastor.

At Pequea, April 14, 1858, Donegal presented a call for Rev. John Joseph Lane. In his absence this call was placed on the docket. April 12, 1859, at Bellevue, Mr. Lane accepted the call. He was installed May 14, 1859. He was also pastor at Wrightsville. He resigned

June 2, 1868, from Donegal and Wrightsville, and was released August 4, 1868. During the ministry of Mr. Lane, Mr. Thomas Jackson Armstrong was received as a candidate for the ministry from Donegal, June 24, 1862. His name was dropped from the roll of candidates April 11, 1865, on account of ill-health.

The Tenth Pastor.

May 11, 1869, Licentiate John Edgar was received into the Presbytery of Donegal from the Fourth Presbytery of Philadelphia. He accepted calls from Donegal and Mount Joy. He was ordained at Mount Joy May 11 and installed at Donegal May 12. He was released from this pastorate April 12, 1870.

In 1870 at the reunion of the Old and New School branches of the church the name of the Presbytery was changed from Donegal to Westminster.

Stated Supply.

Rev. William B. Browne was received into the Presbytery of Westminster April 9, 1872, from the Presbytery of Baltimore. He served Donegal and Mount Joy as stated supply from September, 1872, to April, 1880.

The Eleventh Pastor.

April 12, 1881, Rev. Cyrus B. Whitcomb was received from the Congregational Association New Haven West. Calls from Donegal and Mount Joy were placed in Mr. Whitcomb's hands and he was permitted to retain them until the next stated meeting of the Presbytery. The calls were held by him with the consent of Presbytery until April 11, 1882, when, difficulties having arisen between the pastor-elect and the churches, the matter was investigated by a committee of Presbytery which recommended that the pastoral relation be constituted. Mr. Whitcomb accepted the calls and the time for his installation at Donegal was fixed April 16, 1882, at two o'clock in the afternoon. On the occasion of the instal-

lation at Donegal, when the presiding officer, Rev. John McElmoyle, asked the congregation the constitutional questions there was no response. The committee, however, went on and declared the relation constituted and so reported to Presbytery June 1, 1882. At this meeting of Presbytery, which was held at Little Britain, a petition was presented from the Donegal church asking for a dissolution of the pastoral relation between that church and the Rev. Cyrus B. Whitcomb. After a full investigation of the questions involved, and after condemning the manner in which matters had been managed at Donegal with reference to Mr. Whitcomb, the relation was dissolved and the pulpit was declared vacant on the first Sabbath of July.

The Twelfth Pastor.

The congregation of Donegal having extended a call to the Rev. Robert Gamble, he accepted the same and was installed October 11, 1883. He continued to serve the church until April 13, 1886, when he was released at his own request. Mr. Gamble was a member of the Presbytery when he was called, having served the Chanceford and the Pequea churches.

The Thirteenth Pastor.

February 8, 1887, Rev. Edward A. Snook was received from the Presbytery of Baltimore. He accepted calls from Donegal and Mount Joy and was installed at Donegal April 5, 1887. This pastorate was terminated February 14, 1889, on the request of Mr. Snook. The dissolution was to take effect with the close of February.

The Fourteenth Pastor.

April 8, 1890, the Rev. David Conway was received from the Presbytery of Huntingdon. Calls were presented from Donegal and Mount Joy for the pastoral services of Mr. Conway and he was permitted to hold the same until the next stated meeting of Presbytery.

September 22 he accepted these calls and was installed at Donegal October 7, 1890. This relation continued until May 9, 1899, when it was severed by the death of Mr. Conway. The first Sabbath of May, while returning from the service at Donegal, his horse, while running away, kicked him and he died the following Tuesday, May 9.

Rev. David Conway was born at Caw, County Londonderry, Ireland, May 29, 1832. He was graduated from the University of New York, 1864, and from Princeton Seminary, 1867. He was ordained by the Presbytery of Newton November 21, 1871. He was an earnest preacher of the gospel, a good pastor and a faithful Presbyterian.

The Fifteenth Pastor.

December 11, 1899, Rev. Richard Downs was received from the Presbytery of New Castle and accepted calls from Donegal and Mount Joy. He was installed at Donegal the same day, in the afternoon. He was released from this pastorate March 1, 1904, and returned to England.

The Sixteenth Pastor.

The next pastor of Donegal was the Rev. Kensey J. Stewart, who was called from the Slateville church in this Presbytery. He accepted calls from Donegal and Mount Joy November 4, 1904, and was installed at Donegal December 8, 1904. He was released on his own request May 12, 1908.

The Seventeenth Pastor.

January 14, 1909, Rev. Frank G. Bossert was received from the Presbytery of Monmouth and accepted calls from Donegal and Mount Joy. He was installed at Donegal January 15, 1909. He was released from this pastorate June 12, 1918, in order that he might engage in Y. M. C. A. work overseas in the World war. During

Mr. Bossert's pastorate the Donegal Society was organized. The object of this society is to perpetuate the memory of the Donegal church, and also to collect relics and antiques belonging to the church.

The Eighteenth Pastor.

November 19, 1918, Rev. Richard S. Quigley was received from the Presbytery of Philadelphia and accepted calls from Donegal and Mount Joy. He was installed at Donegal in the afternoon of the same day. He resigned June 9, 1920, the dissolution to take effect the last Sabbath of June.

The Nineteenth Pastor.

June 8, 1921, Rev. James M. Fisher was received from the Presbytery of Wheeling and accepted calls from Donegal and Mount Joy. He was installed at Donegal June 14, 1921.

The Witness Tree.

Among the historic trees in the state is the White-oak standing near the Donegal Presbyterian church. Tradition says that during the Revolutionary War the congregation surrounded this tree, standing near the east end of the church, and pledged their allegiance to the cause of the colonies; at a later date this was denominated "The Witness Tree."

At the base of the tree the Donegal Historical Society has placed a tablet which reads: "Beneath this witness tree a new patriotism found notable expression on a Sunday morning in September, 1777. An express rider came to tell the congregation of Donegal church that the British army, under Lord Howe, had left New York to invade Pennsylvania. This news demanded from all a new attitude toward the fact which challenged them to show proof of their patriotism. The pastor, the Rev. Colin McFarquhar, had been accustomed to offer prayers for the King of England. The pastor and

congregation joined hands under its shade and pledged their loyalty to the cause of liberty and the founding of a new nation in this western world.”

Pastors and Supplies.

| | |
|--|-----------|
| Supplies | 1721-1727 |
| Pastor, Rev. James Anderson..... | 1727-1740 |
| Pastor-elect, Rev. Mr. Lyon..... | 1741- |
| Pastor, Rev. Hamilton Bell..... | 1742-1744 |
| Supplies | 1744-1748 |
| Pastor, Rev. Joseph Tate..... | 1748-1774 |
| Supplies | 1774-1776 |
| Pastor, Rev. Colin McFarquhar..... | 1776-1806 |
| Pastor, Rev. William Kerr..... | 1807-1821 |
| Pastor, Rev. Orson Douglas..... | 1822-1836 |
| Pastor, Rev. T. Marshall Boggs..... | 1837-1850 |
| Pastor, Rev. James Linn Rogers..... | 1851-1856 |
| Supplies | 1856-1859 |
| Pastor, Rev. John Joseph Lane..... | 1859-1868 |
| Pastor, Rev. John Edgar..... | 1869-1870 |
| Supplies, Rev. Jas. R. Campbell et al..... | 1870-1872 |
| Stated Supply, Rev. Wm. B. Browne..... | 1872-1880 |
| Pastor, Rev. C. B. Whitcomb..... | 1881-1882 |
| Pastor, Rev. Robert Gamble..... | 1883-1886 |
| Pastor, Rev. Edward A. Snook..... | 1887-1889 |
| Pastor, Rev. David Conway..... | 1890-1899 |
| Pastor, Rev. Richard Downs..... | 1899-1904 |
| Pastor, Rev. Kensey J. Stewart, D.D..... | 1904-1908 |
| Pastor, Rev. Frank G. Bossert, B.D..... | 1909-1918 |
| Pastor, Rev. Richard S. Quigley..... | 1918-1920 |
| Pastor, Rev. James M. Fisher..... | 1921- |

Present Organization.

| | | |
|----------------|--------------------------|----------|
| Pastor, | Rev. James M. Fisher. | |
| Ruling Elders, | Amos R. Gish, Clerk..... | 2 years |
| | William Hassinger..... | 10 years |
| | Peter R. Kraybill..... | 1 year |

S. S. Superintendent, Mr. David C. Witmer.
 Pres. Board Trustees, Mr. Benjamin Hoffman.
 Membership of Church, 61.
 Membership of Sabbath School, 39.

Former Ruling Elders.

| | |
|----------------------------|----------------------|
| Arthur Patterson. | James Mehaffy. |
| Andrew Galbraith. | John Clark. |
| John Allison. | James Patterson. |
| James Mitchell. | Thomas J. Armstrong. |
| David Hayes. | |
| James Thompson..... | 15 years |
| James A. Patterson..... | 22 years |
| Franklin Hinkle, M.D..... | 5 years |
| James L. Ziegler, M.D..... | 6 years |
| John E. Wiley..... | 4 years |
| Winfield L. Heisey..... | 15 years |
| Cyrus Schroll..... | 15 years |
| Thoralf R. Peterson..... | 1 year |





HOLTWOOD PRESBYTERIAN CHURCH
Holtwood, Pa.

HOLTWOOD PRESBYTERIAN CHURCH.

1912.

At a meeting of the Presbytery of Westminster held in York, Pa., April, 1906, Rev. Charles E. Edwards of the Presbytery of Lehigh addressed the Presbytery on the work among the foreigners in our state. The committee on Synodical Home Missions was directed to consider the question of undertaking work at McCall's Ferry and, if possible, report some tangible proposition to Presbytery at this meeting. The result of the above was that the work among foreigners was endorsed to the extent of \$200.00 for the summer and Rev. Albert E. Stuart and Ruling Elders James Shand and Henry Small were appointed a committee to solicit funds. At the September meeting of Presbytery the McCall's Ferry work was recommended for \$200.00 from October 1 if a permanent missionary could be secured.

April, 1907, the committee of last year with the substitution of J. Chester Jackson for James Shand was made a committee to finance the McCall's Ferry work among foreigners. The treasurer of this work, Rev. Albert E. Stuart, reported receipts of \$488.69 and a balance of \$90.75. In September this work was recommended for \$100.00 from Synodical Home Missions from October 1, 1907, to October 1, 1908.

In September, 1908, the committee on Synodical Home Missions was instructed to secure if possible from the committee on Sustentation the sum of \$150.00 for maintaining services and securing a place of meeting at McCall's Ferry.

April, 1909, the Presbytery directed that the funds in the hands of the committee in charge of the McCall's Ferry work be placed in the People's Trust Company of Lancaster and that the certificate of deposit be left in the hands of the treasurer of Presbytery, as a separate fund, "until he is otherwise instructed by Presbytery." The committee was also authorized to dispose of all property pertaining to the mission, when in its judgment it is of no further use to the mission, and add the proceeds to the above fund. The reason for the cessation of the work among foreigners at McCall's Ferry and the disposal of the property was the fact that a change in conditions there led to the departure of the foreigners to a large extent.

Rev. Thomas G. Baxter became the pastor of the Pine Grove church, in York county, in 1908 and interested himself in the work at McCall's Ferry. In September, 1909, the Presbytery commended Mr. Baxter for the mission work he had done at that point.

In June, 1911, Mr. Baxter was encouraged to work in the McCall's Ferry field and was promised all sympathy and needed support. In September of that year Mr. Baxter reported encouragingly of the work at that point.

In April, 1912, the Presbytery took the following action in this matter:

1. It warmly commended Rev. Thomas G. Baxter for his self-sacrificing endeavors to provide religious services for said community.

2. He was encouraged to secure the signatures of such of its permanent residents as would agree to unite with a Presbyterian church if in the future the way should be clear to organize a church there; and a separate list of those who will agree to be adherents, said list to be placed in the hands of the Synodical Home Mission

Committee of Presbytery, as soon as convenient, for examination and report to Presbytery.

In June, 1912, a committee consisting of Rev. Robert L. Clark, Rev. Lewis S. Mudge, D.D., and Ruling Elder H. S. Williamson was appointed to "ascertain what portion of the funds now in the People's Trust Company can be used for building purposes at McCall's Ferry (Holtwood) and transfer same to the Board of Trustees of Presbytery." At the same time the committee on Synodical Home Missions was empowered to act in the matter of the organization of a church at Holtwood.

July 16, 1912, the committee on transfer of funds reported recommending the transfer of the whole amount in the People's Trust Company, \$364.40, to the committee in charge of the work at Holtwood.

Organization.

September, 1912, the committee on Synodical Home Missions was instructed to visit the field at Holtwood and organize a church if the way be clear.

This committee held a meeting in Lancaster December 16, 1912, and canvassed the situation. A petition signed by twenty persons who agreed to unite with the church if organized, one by letter and nineteen by profession of faith, was presented. There were also thirty who promised to be adherents of the church. The committee decided to proceed to Holtwood December 19, 1912, for the purpose of effecting the organization.

On that date the committee met at Holtwood and organized a church of four members. One person, Mr. Harry C. Myers, was elected a Ruling Elder and was ordained and installed. It was decided that the name should be "The Holtwood Presbyterian Church" and it was declared to be a regularly constituted church.

At the meeting of Presbytery held in April, 1913, when the report of this organization was made, the

congratulations of Presbytery were extended to Rev. Thomas G. Baxter for his self-sacrificing work in the organization of the church at Holtwood.

The Church Building.

The church building was completed in 1913 and dedicated May 18 of that year.

Stated Supplies.

Stated Supply, Rev. Thomas G. Baxter.....1913-1921
Stated Supply, Rev. Wm. J. G. Carruthers...1922-

Present Organization.

Stated Supply, Rev. Wm. J. G. Carruthers.
Ruling Elder, Harry C. Myers..... 12 years
President Board Trustees, R. D. Shaub.
Membership of Church, 21.





HOPEWELL PRESBYTERIAN CHURCH
Felton, Pa.

HOPEWELL PRESBYTERIAN CHURCH.

1759.

The date of the organization of no one of our churches is more uncertain than that of Hopewell. There seems to have been an association of people for worship even before the regular settlement of the community in which the church was located. There was nothing unusual in this, as the sturdy pioneers who settled these districts put their religion in the forefront and early sought a means to give it public expression.

This community was settled by the Scotch-Irish, who began migrating west of the Susquehanna river about 1730 and rapidly increased in a few years, after regular settlements were established. Shrewsbury township originally included the present Shrewsbury, Springfield and the Hopewells. The "supplications for supplies" in early days were therefore from Shrewsbury township and not from Shrewsbury town. The names Shrewsbury, Round Hill and Hopewell have been used at different times. In these early days the hardy settlers were accustomed to meet in one another's homes for worship, and this finally resulted in the establishing of the church.

The records of the Donegal Presbytery from 1750-1759 are hopelessly lost. June 5, 1759, we find the following record: "A supplication from the inhabitants of Shrewsbury to be erected into a congregation was brought in and read, the erection deferred until the people of Gwinetown be notified." It was ordered that Rev. S. Smith write to the people of Gwinetown. It is

quite possible that Gwinetown is "Gwinston," a United Presbyterian congregation (Covenanter) and the older organization, and this act manifests the courtesy of the Presbytery. There is no record of any report by Mr. Smith and no record of any organization being effected. It is likely this Rev. S. Smith is the Rev. Sampson Smith, who came over from Ireland in 1750 and was pastor of the Chestnut Level church 1750-1759.

The fact that an application was made in 1759 for an organization certainly indicates that the people had been regularly associating for worship, and it may have been for some years. The records of the Synod of Philadelphia say that probably the people of Hopewell had been associating as worshipers since 1750. The original Session is said to have consisted of Colonel William Smith and James Smith acting from 1756. The explanation of the fact, if it be a fact, that there were elders before the date of organization may be an error in the date, or irregularity in election, or that elders coming from some other church acted in Hopewell before they were regularly chosen by that congregation.

The First Building.

The first church building was of logs and was erected in 1770. It stood for twenty years.

Supplies.

The first supply appointed for Hopewell was Rev. Joseph Tate, of Donegal, June, 1759. April 29, 1761, a "supplication was presented from York and Shrewsbury (Round Hill), requesting that Mr. Hanna be appointed their constant supplier for one year, promising to pay ninety pounds as his support during that year." This request was not granted, but Mr. Hanna was permitted to supply these churches until the meeting of Synod.

In compliance with a supplication made to Presby-

tery in October, 1764, Licentiate James Lang was appointed to supply these two churches most of his time until the spring of 1765. The 16th of April, 1765, they applied for and secured Mr. Lang as their supply for one year. April, 1766, they "presented a call for Mr. Lang and a supplication to have him continued as their supply until such time as he should give answer to said call." In August he notified the congregations of his declinature of the call, and ceased to serve them as stated supply.

In 1778 Round Hill asked the Presbytery of Donegal for one-half of Rev. John Slemon's time. April 13, 1779, at Falling Spring, "Round Hill," in the "Barrens" of York, asks for Rev. James Dunlap. At Lower Marsh Creek, April 11, 1780, Hopewell asked for supplies. October 16, 1782, Rev. Colin McFarquhar was appointed a supply for Hopewell.

Pastor Called.

October 21, 1783, at Carlisle, Hopewell and York Town reported having extended a call to Rev. William Boyd. Mr. Boyd did not accept the call.

The Second Building.

The log church at Round Hill was burned about 1790. March 16, 1790, one and one-half acres of land additional were purchased and a log church erected on it, probably in 1790. Here is an instance in which a congregation had erected two church buildings before it had a settled pastor.

The First Pastor.

Supplies for these pulpits were had from time to time, and in 1791 John Slemons was appointed to preach at Hopewell, on a Sabbath when convenient. This appointment was by Baltimore Presbytery, in which Hopewell was located after 1786, while York was in Carlisle Presbytery. December 20, 1791, the congregations

of Hopewell and York asked and obtained permission of Presbytery to prosecute a call for Mr. Robert Cathcart before the Presbytery of Philadelphia. While he had this call under consideration, Rev. John Slemmons and Rev. George Luckey were appointed by the Presbytery of Baltimore to preach on a Sabbath at Hopewell in 1792, at their convenience.

Licentiate Robert Cathcart placed himself under the care of the Presbytery of Carlisle, April 9, 1793, and accepted the calls. October 2 of that year he was ordained to the ministry and installed pastor of the united congregations of York Town and Round Hill.

Rev. Robert Cathcart preached alternate Sabbaths at Hopewell, riding from York Town in the morning and returning in the afternoon. This pastorate continued for more than forty-one years, and was terminated October 28, 1834, when Dr. Cathcart resigned because of the infirmities of age and weakening powers.

Dr. Cathcart was remarkable for his regularity and punctuality in keeping all his appointments. In all these forty-one years he missed but one appointment at Hopewell, although he had a ride of over fifteen miles. In his Hopewell pulpit he preached without manuscript. He visited the families of Hopewell once a year, and the next year catechized old and young. He never lost interest in his people or his work, and was a favorite with old and young until the close of his life. He took an early and high stand in the matter of temperance reform.

The Third Building.

Saturday, March 6, 1813, a meeting of the heads of families was called at the home of Mr. Sampson Smith to consider the matter of the erection of a new church building, the old one no longer being considered safe.

It was resolved "to build a new church of brick or stone," and a committee of twelve was appointed to determine the material, size, plan and location. A subscription was opened and the amount of \$2,470.00 was pledged. The result was the erection of the red brick building, which stood until 1902, when the present structure took its place. The bricks were burned in the vicinity, and the mechanics were from Baltimore. This building was erected during Dr. Cathcart's ministry and after he had been the pastor for a score of years. From the erection of this building until the resignation of Dr. Cathcart in 1834 there were more than two hundred persons received into the membership of the church.

Separation from York.

The Hopewell church was connected with the Presbytery of Baltimore from 1786 to 1800, and with the Presbytery of Carlisle from 1800 to 1842, and in the latter was placed under the care of Donegal Third. With the close of Dr. Cathcart's pastorate the Hopewell church was separated from the church in York.

For many years the Hopewell church was known by the name of Shrewsbury, from the name of the township; later it was called Round Hill, and in 1813, by a vote of the congregation, the name was changed to Hopewell.

Supplies.

From 1834 to 1842 the church, while under Carlisle Presbytery, had supplies from New Castle Presbytery. In 1841, Rev. Stephen Boyer and Rev. Samuel Houston were "constant" supplies. After the death of Rev. Samuel Houston, in 1841, Rev. Stephen Boyer continued to supply this church until 1843. In October, 1843, the Presbytery of Donegal appointed Rev. Joseph

M. Boggs and Rev. S. M. Bayless to supply Hopewell for one year. In October, 1842, York, Hopewell and Stewartstown were transferred to the Presbytery of Donegal.

The Second Pastor.

At Bellevue, September 17, 1844, Samuel Hume Smith was licensed to preach the gospel. Calls for his pastoral services were presented to him by Hopewell and Mechanicsburg (Stewartstown), April 15, 1845, and accepted. He was ordained to the ministry June 17, 1845, and installed pastor of Hopewell church. He continued in this relation until his death, which occurred February 4, 1857. He was buried in the cemetery of the Chanceford church, where the Hopewell congregation erected a monument to his memory.

Rev. Samuel Hume Smith was born in Lower Chanceford in 1817. He was licensed to preach the gospel September 17, 1844. Soon after this, and while he was yet a Seminary student, he was called to Hopewell and Stewartstown churches. He was a faithful servant of God, esteemed by his people when he died. Under his influence two young men dedicated themselves to the gospel ministry.

The Third Pastor.

For a year after the death of Mr. Smith the church had supplies, and October 6, 1858, at Chanceford, calls were presented from Hopewell, Centre, and Stewartstown for Licentiate John Young Cowhick of the Presbytery of Columbus. He began to supply Hopewell in June, 1858. These calls were prosecuted before the Presbytery of Columbus. Mr. Cowhick was received at Bellevue, April 12, 1859, and accepted the calls. He was ordained at Hopewell, May 6, 1859, and installed pastor of that church for one-half of his time. He was released from the charge of Hopewell September 24,

1872, in order that he might devote all his time to Centre and Stewartstown.

Rev. J. Y. Cowhick preached alternate Sabbaths at Hopewell and frequently preached in neighboring school houses in the evening. He was a man of ready speech and his ministry at Hopewell was blessed.

The Fourth Pastor.

September, 1874, Licentiate Thomas Love Springer became supply at Hopewell. December 1, 1874, at Hopewell, he was received from the Presbytery of New Castle, ordained to the ministry and installed pastor of the Hopewell church. He was released from his pastorate, January 19, 1891, and dismissed to the Presbytery of Baltimore.

Rev. Thomas L. Springer was a preacher of more than ordinary ability and was gifted with a mind of marked analytic character. During his ministry, in 1876, the church building was entirely refitted and improved.

The Fifth Pastor.

In 1891, Licentiate Carl G. H. Ettlich of the Presbytery of Jersey City began to supply the pulpit of the Hopewell church. He was received into the Presbytery April 11, 1892, and accepted a call from Hopewell. He was ordained to the ministry April 12, 1892, and installed pastor of Hopewell church May 19. He continued to be the pastor for over twenty-seven years and was released June 30, 1919, and dismissed to the Presbytery of Carlisle.

During this pastorate the manse was built, and in 1900 the erection of the present beautiful and commodious church edifice was begun. It was completed in 1902 and was dedicated to the worship of God, December 19. The cost of the building was \$16,000.00, including furnishings.

The Sixth Pastor.

In the spring of 1920, Rev. Moses H. Brackbill was received from the Presbytery of Philadelphia North and accepted a call extended him by the Hopewell church. He was installed pastor, June 24, 1920.

The Manse.

This congregation has an excellent frame manse located close by the church building. It was erected in 1895 at a cost of \$2,000.00.

Sabbath School.

The Sabbath school was organized in 1841 by Rev. Stephen Boyer. The sessions for the first year were held in a school building at Cross Roads village. The first Superintendent was Mr. Benjamin Martel.

Incorporation.

The "Hopewell Presbyterian Church" was incorporated February 29, 1876.

Sons in Ministry.

James L. Wilson studied theology under Rev. Samuel Hume Smith, and was licensed June 7, 1853. He was ordained by Crawfordsville Presbytery January, 1855.

John Andrew Livingston Smith was received as a candidate October 3, 1871. He was dismissed to the Presbytery of New Brunswick, September 25, 1877. He was ordained by the Presbytery of Monmouth, June 24, 1879, and installed pastor of the church of English-town, N. J., where he remained for about two years. He was afterward a Home Missionary in the state of Utah for about fifteen years, from which work he retired because of ill-health.

James Smith Eaton was received as a candidate, October 3, 1871. He was licensed April 9, 1878. He was ordained by the Presbytery of New Castle, 1879.

William J. Manifold was licensed to preach in 1899

by the Presbytery of Lehigh, and later ordained to the ministry by the same Presbytery.

Home Missionary.

Miss Alice Hyson, a daughter of Mr. John Hyson, a Ruling Elder in the Hopewell Church, was a Home Missionary at Ranchos of Taos, New Mexico, for thirty-one years, or from 1884 to 1915. After serving four years, and while home on a furlough, she organized the Woman's Home Missionary society in the Hopewell church.

On one of her visits to her home she attended a meeting of the General Assembly, where, after a stirring address on home missions, an appeal was made for funds for a certain missionary work and the plates passed to gather the offering. Not having a money contribution to make, she placed a much treasured gold ring on the plate. This fact coming to the knowledge of Rev. William H. Roberts, D.D., LL.D., Stated Clerk of the Assembly, he announced the fact to the Assembly the next morning and exhibited the ring. Immediately a commissioner arose and offered five dollars for the ring. Other sums were offered for it, and a suggestion that any might add to the sum was acted upon and a large amount was realized. Then the ring was returned to the self-sacrificing Missionary amidst the applause of the Assembly. Little was known as to this very interesting incident until the death of Miss Hyson, when the "Presbyterian" of Philadelphia gave publicity to it.

Sesqui-Centennial Anniversary.

The one hundred and fiftieth anniversary of the organization of the Hopewell church was celebrated October 16, 1907. At this anniversary a history of the Hopewell church, prepared by John M. Gemmill, was read by him. The main address was made by Rev. E. T.

Jeffers, D.D., President of the York Collegiate Institute. Rev. George Wells Ely and Rev. J. A. Livingston Smith took part in the services.

Pastors and Supplies.

| | |
|---|-----------|
| Supplies | 1759-1764 |
| Stated Supply, Rev. James Lang..... | 1764-1766 |
| Supplies | 1766-1793 |
| Pastor, Rev. Robert Cathcart, D.D..... | 1793-1834 |
| Supplies | 1834-1841 |
| Stated Supplies, Rev. Stephen Boyer and Rev. Samuel Houston..... | 1841-1843 |
| Stated Supplies, Rev. J. M. Boggs and Rev. S. M. Bayless | 1843-1844 |
| Pastor, Rev. Samuel Hume Smith..... | 1845-1857 |
| Supplies | 1857-1858 |
| Pastor, Rev. John Y. Cowhick, D.D..... | 1859-1872 |
| Supplies | 1873-1874 |
| Pastor, Rev. Thomas L. Springer..... | 1874-1891 |
| Pastor, Rev. Carl G. H. Ettlich..... | 1892-1919 |
| Pastor, Rev. Moses H. Brackbill..... | 1920- |

Present Organization.

| | | |
|---|--------------------------|--|
| Pastor, | Rev. Moses H. Brackbill. | |
| Ruling Elders, James M. Smith, clerk..... | 31 years | |
| J. Hervey Anderson..... | 31 years | |
| John A. Wilson..... | 14 years | |
| Harry C. Manifold..... | 8 years | |
| B. F. Payne Manifold..... | 8 years | |

S. S. superintendent, William S. Manifold.

Pres. Board Trustees, Charles A. Wilson.

Membership of Church, 152.

Membership of Sabbath School, 161.

Former Ruling Elders.

| | Elected. |
|----------------------------|----------|
| Colonel William Smith..... | 1756 |
| James Smith | 1756 |
| Andrew Duncan | 1780 |

| | |
|-----------------------------|----------|
| James Wilson | 1793 |
| Robert Anderson | 1793 |
| Michael Morrison | 1793 |
| Captain Andrew Warriek..... | 1793 |
| Major Robert Gemmill..... | 1793 |
| Henry Manifold | 1818 |
| John Gemmill | 1818 |
| Benjamin Payne | 1818 |
| Major James Patterson..... | 1818 |
| Andrew Gordon | 1834 |
| Andrew Anderson | 1834 |
| Hugh Hogg | 1834 |
| Robert Wilson | 1834 |
| Sampson Smith, Esq..... | 1859 |
| John Manifold, Esq..... | 1859 |
| John Trout | 1859 |
| A. Clarkson Manifold..... | 31 years |
| John Hyson | 24 years |
| John Anderson | 40 years |
| William Wilson | 35 years |
| W. Miles Manifold..... | 15 years |
| William H. Shaull..... | 35 years |
| Curtis E. Logan..... | 1 year |

KREUTZ CREEK PRESBYTERIAN CHURCH.

1913.

The Kreutz Creek Reformed church was organized in May, 1745. The original grant of land was from the Penns and was for fifty acres in Hellam township, Lancaster county, Pennsylvania, to "The Reformed Lutheran Dutch congregation" at Kreutz Creek, dated October 27, 1746. This portion of York county was originally in Lancaster county.

Church Buildings.

The first church building at Kreutz Creek was constructed of logs and between 1746 and 1751.

The second building was of stone and was erected in 1777 and was in use for eighty-three years.

The third building, which is of brick, was erected in 1860 and is the one now in use.

Services Abandoned.

The German Reformed and Lutheran people held services in the present building until January 17, 1908, when the joint councils of the Lutheran and Reformed churches recommended that services be discontinued. The reason for this action was the fact that both the Lutheran and the Reformed churches had erected church buildings in the growing borough of Hellam near by, and thus the needs of the field were met.

Original Incorporation.

The original charter for the Kreutz Creek congregation was granted by the court of common pleas of York county November 14, 1853.

Presbyterian Church Organized.

May 15, 1913, Rev. Eliakim T. Jeffers, D.D., presented a petition to the Presbytery of Westminster



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KREUTZ CREEK PRESBYTERIAN CHURCH
Heliam, Pa.



from certain persons residing near Hellam, York county, asking that they be organized into a Presbyterian congregation. This petition was referred to the Executive Commission of the Presbytery which was to investigate the case and report to Presbytery.

September 9, 1913, the Executive Commission reported recommending that a preaching station be established at Kreutz Creek. After hearing Mr. Clarence L. Hauser, the superintendent of the Sabbath school, and after discussion it was decided to organize the church. Presbytery appointed a committee consisting of Rev. William J. Oliver, Rev. J. A. Livingston Smith, Rev. David R. Workman, D.D., and Ruling Elders H. R. Fulton and A. A. Maffit to organize the church if the way be clear. It was agreed that if the church was organized Rev. J. A. Livingston Smith should be the Moderator of the Session.

April 13, 1914, this committee reported to Presbytery that it had met at Kreutz Creek September 25, 1913, with all the members present excepting Elder Fulton, and that it had organized the church with 27 members who had been received on reconfession of their faith. Four Ruling Elders, Clarence L. Hauser, Frederick Leaman, Milton De Hoff, and George W. Leas, were elected, ordained and installed.

Incorporation.

The present church organization was incorporated in 1914.

Sabbath School.

The Kreutz Creek Sabbath school was established in 1913.

Pulpit Supplies.

Supplies by the Session.....1913-1918
Stated Supply, Rev. Howard S. Wilson, D.D.1919-

Present Organization.

Stated Supply, Rev. Howard S. Wilson, D.D.

Ruling Elders, C. L. Hauser, Clerk..... 11 years

Milton De Hoff..... 11 years

Harry A. Crumbling..... 4 years

Harry D. Sechrist..... 4 years

S. S. Superintendent, Harry D. Sechrist.

Pres. Board Trustees, Clarence L. Hauser.

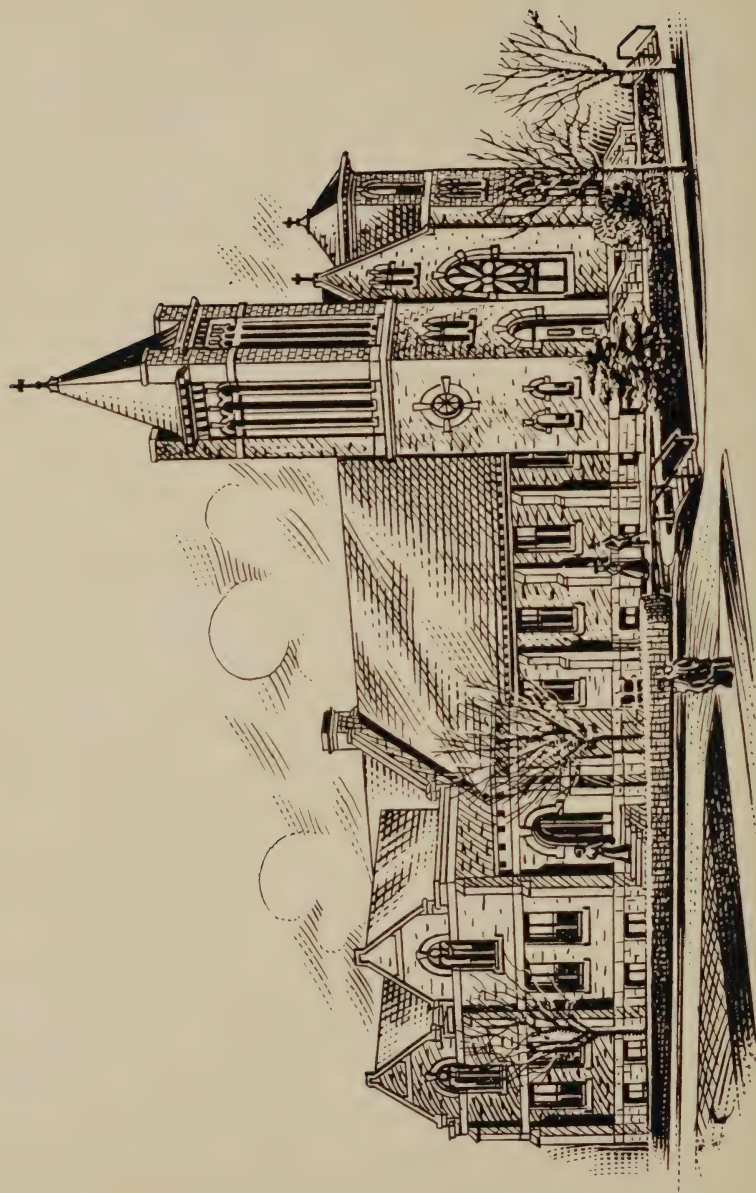
Membership of Church, 38.

Membership of Sabbath School, 110.

Former Ruling Elders.

Frederick Leaman..... 8 years

George W. Leas..... 9 years



BETHANY PRESBYTERIAN CHURCH
Lancaster, Pa.

BETHANY PRESBYTERIAN CHURCH.

1902.

The Bethany Presbyterian church of Lancaster, Pa., had its genesis in a Sabbath school class, of the First Presbyterian church, which desired to engage in some definite work. It went into the "West End" of Lancaster and in what was known as the "Bitner school house" made a preliminary organization in December, 1895. The first session of the school was held January 13, 1896. After the last Sabbath in June, 1896, the school house being no longer available, the sessions were held at 688 Columbia avenue, the "Boat House," until a Sunday school building had been erected.

The Building.

A lot was purchased in the fall of 1896, ground was broken November 9 and the cornerstone laid November 29. The building was dedicated March 21, 1897.

The school prospered and after a time a desire to have a church organization manifested itself. The Session of the First church did not look with favor upon the organization project, its conviction being that it would be better to have an Assistant Pastor who should preach at the Bethany Mission in the morning of the Sabbath and at the First church in the evening. Finally a petition was prepared and signed by sixty persons asking for the organization of a church at Bethany chapel. This petition was presented to Presbytery at an adjourned meeting held at Chestnut Level, June 11, 1902. After hearing the petition Presbytery decided to adjourn to meet in Columbia June 24, and directed

that the Session of the First Presbyterian church of Lancaster be notified that the matter would be considered and issued at that time.

June 24, 1902, at Columbia, the petition was read and the petitioners were heard. The pastor of the First church, Rev. J. Y. Mitchell, D.D., and Elder James Shand were heard and a motion made to grant the petition. Later the following substitute was offered and approved: "Resolved, that we refer the matter of organization of a church in the West End of Lancaster (Bethany chapel) to the Session of the First church with the understanding that in the very near future they will take steps looking to the organization of a church." The reason for the adoption of this resolution was the desire on the part of the pastor of the First church, after the forenoon's discussion, to have the matter originate with his Session.

At the stated meeting of Presbytery, at Hopewell, September 15, 1902, the following communication from the Session of the First Presbyterian church of Lancaster was received:

"To the Presbytery of Westminster: At a meeting of the Session of the First Presbyterian church held September 10, 1902, Elder Shand, delegate to the adjourned meeting of Presbytery held at Columbia June 24, 1902, reported that a petition signed by a number of persons interested in our Bethany mission had been lodged with Presbytery asking for the organization of a church in Bethany chapel. After the discussion the Presbytery resolved to send the petition back to Session with certain recommendations. As neither the petition nor the resolution have come into the hands of the Session it was resolved that while because of their absence the exact letter of the petition and resolution may not be complied with the Session complies with

its spirit in leaving the whole matter with Presbytery to take such action thereon as it may deem best for the interest of Presbyterianism in Lancaster and within the bounds of Presbytery."

Organization.

After considering this communication Presbytery appointed the following Commission to go to the Bethany chapel November 6, 1902, and organize a church if the way be clear: Rev. John McCoy, Rev. James Y. Mitchell, D.D., Rev. Robert L. Clark, Rev. George Wells Ely, and Rev. William G. Cairnes.

This commission met in the Bethany chapel at the time stated and organized with Rev. John McCoy as chairman and Rev. William G. Cairnes as clerk. The parties interested were heard as to numbers and support to be expected. The commission held a private session and, after careful consideration, it was decided to organize the church, which it proceeded to do. Thirty-nine persons presented letters of dismissal and these were received together with three on confession of their faith. Mr. John K. Roseboro and Mr. Hugh R. Fulton were elected to the Eldership. In the evening a sermon was preached by the Rev. Robert L. Clark, and John K. Roseboro was ordained, and he and H. R. Fulton were installed as Ruling Elders. The name chosen was the "Bethany Presbyterian Church of Lancaster," and the church was declared to be regularly organized.

The First Pastor.

On the 17th of March, 1903, the Bethany congregation extended a call to Rev. Robert L. Clark, pastor of the Centre church, New Park, Pa. This call was presented to the Presbytery of Westminster at Mount Joy, Pa., April 14, 1903. Having been released from the pastoral charge of Centre by the Presbytery Mr. Clark accepted this call. He assumed the work at Bethany the first

Sabbath of June, 1903, and was installed pastor June 18.

Organizing the Work.

The "Every Member Plan" was introduced for the support of the work having a separate pledge for the individual church and the benevolences. During the first year a mid-week service was established; Senior and Junior Christian Endeavor societies were organized; a Home Department was introduced into the Sabbath school; and other organizations quickly followed.

Pastor Abroad.

In the spring of 1904 the pastor made a three months' tour of the Orient, visiting Madeira, Gibraltar, Spain, Africa, Malta, Greece, Constantinople, Syria, The Holy Land, Egypt, Italy, Switzerland and France. He was a delegate to the Fourth World's Sunday School Convention which met in Jerusalem that year.

Presbytery Entertained.

In April, 1905, when the church was less than three years old, it entertained the Presbytery of Westminster, an unusual experience.

*Sunday School Building Erected and Church
Remodeled.*

The difficulties in this field were many and great. Within a short period of time three other churches, representing as many different denominations, were organized within the territory from which Bethany church drew its support. Then, too, the church was working with a mission equipment, a small two-room building seated with movable chairs, in a resident portion of the city. It became evident to the pastor that a different equipment was necessary if the work was to succeed.

A legacy left the mission by Miss Elizabeth J. Neeper had canceled the debt on the church property, and the church having attained to self-support the first year

of its existence, it seemed as though now, after seven years had passed, something might be done. Accordingly the pastor, on the occasion of the eighth anniversary of the organization, November 6, 1910, preached a sermon calling the attention of the people to the fact that in seven years the membership had grown to 120; that \$12,600.00 had been contributed for church support and \$4,500.00 to benevolence, a total of over \$17,000.00; that the church in two different years had led the churches of the Presbytery in per capita contributions to benevolence, and had never fallen below second place, urged the meeting of evident responsibility.

Conferences were had, congregational meetings were held, and finally in August, 1911, a Subscription committee and a Building committee were appointed, of both of which the pastor was made the Chairman. Subscriptions were taken, plans secured, an architect employed. Ground was broken November 27, 1911, and the cornerstone was laid with appropriate ceremonies January 9, 1912, the address having been made by Rev. E. T. Jeffers, D.D., of York, Pa. The proposition was a tremendous one as neither a majority of Trustees nor Session favored it, but it was carried through successfully, and the Sunday school building was occupied in January, 1913. The dedication services were held April 15-18, 1913. The dedication sermon was preached by Rev. Eliakim T. Jeffers, D.D., President of the York Collegiate Institute.

The Rev. John M. Galbreath, D.D., was present at the dedication service and bore to the Bethany congregation the congratulations of the Presbytery on the completion of its new building.

The cost of these improvements was more than \$21,000.00, of which more than four-fifths had been provided, and of this sum \$7,000.00 had been secured

by the chairman of the committee outside the Bethany congregation.

The original building was surfaced with a finer grade of brick, pilasters added, the towers extended and beautified, art glass windows inserted, a hardwood floor laid, new solid oak pews and electric lighting installed, new pulpit furniture added, the walls frescoed, and a fine two-manual pipe organ provided. At the rear of the church and connected with it was erected a modern Sunday school building with every convenience for Sabbath school work. This building also has art glass windows, admitting a soft and mellow light. The Rev. John C. Ely, Jr., soon after he came on the field, wrote the first pastor that he had never known a more complete organization and had never seen, for its size, a better appointed Church and Sabbath school building.

Close of First Pastorate.

At a meeting of Presbytery, held in the Memorial Presbyterian church of Lancaster, April 12, 1916, the pastor presented his resignation, the same to take effect at the pleasure of Presbytery. Presbytery cited the congregation to appear by its commissioners at an adjourned meeting to be held at Chestnut Level, June 14, to show cause, if any, why the relation should not be dissolved. At that meeting, the commissioners reporting that the congregation agreed to the dissolution, the relation was dissolved, to take effect the last Sabbath of June.

The Second Pastor.

In the early part of 1917 a call was extended to Rev. John Calvin Ely, Jr., of the Presbytery of Huntingdon. This call was presented to the Presbytery, February 6, 1917. Rev. John C. Ely, Jr., was received into Presbytery the same day, accepted the call and was installed. From this pastorate he was released September 17,

1918, in order that he might become a chaplain in the United States Navy in the World War. Mr. Ely was absent from his field for some time before his pastoral relation was dissolved, and Rev. John Wythe Lewis supplied his pulpit, and died November 8, 1917, while engaged in this work. After the Armistice was signed the Bethany church recalled Mr. Ely to the pastorate, but while he had the matter under consideration his sudden death occurred aboard a transport in the New York harbor, February 13, 1919.

The Third Pastor.

In the spring of 1919 a call was extended to Rev. Harry E. Ulrich of the Presbytery of Huntingdon. At an adjourned meeting of Presbytery at Chestnut Level, June 11, 1919, the call was presented to Presbytery. Mr. Ulrich was received at the same meeting and accepted this call. He was installed pastor June 19, 1919.

Incorporation.

The Bethany Presbyterian church was incorporated March 2, 1903.

Candidate.

J. Paul Trout was received as a candidate December 29, 1921.

Pastors.

| | |
|--|-----------|
| Pastor, Rev. Robert L. Clark, D.D..... | 1903-1916 |
| Pastor, Rev. John C. Ely, Jr..... | 1917-1918 |
| Pastor, Rev. Harry E. Ulrich..... | 1919- |

Present Organization.

| | | |
|----------------|--------------------------|----------|
| Pastor, | Rev. Harry E. Ulrich. | |
| Ruling Elders, | H. R. Fulton, Clerk..... | 22 years |
| | John K. Roseboro..... | 22 years |
| | Robert M. Wade..... | 18 years |
| | Harry L. McClure..... | 15 years |
| | Eugene Herr | 6 years |
| | M. H. Diffenbaugh..... | 6 years |
| | H. L. Humphreyville..... | 6 years |

S. S. Superintendent, Rev. Harry E. Ulrich.

Pres. Board Trustees, Albert M. Herr.

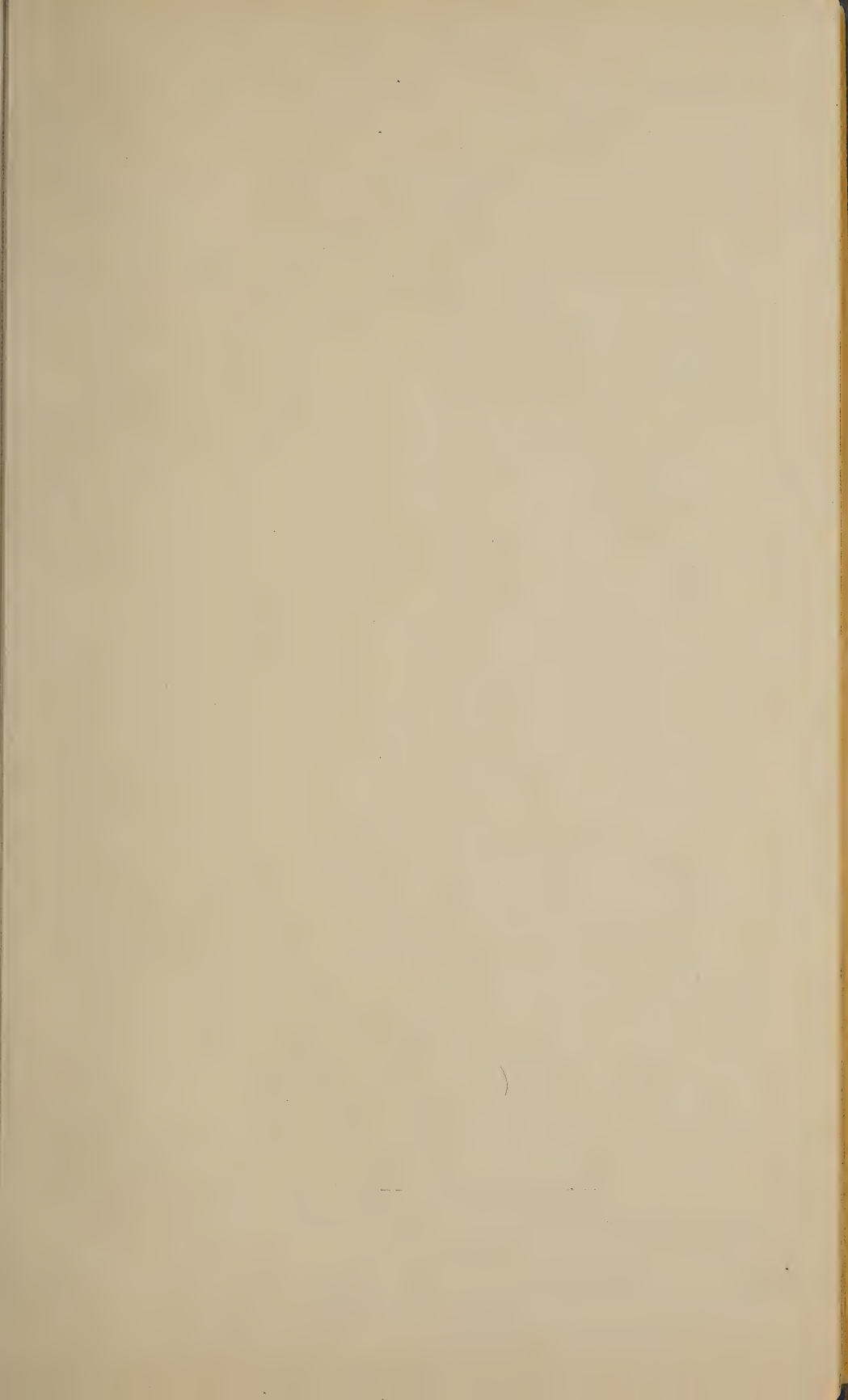
Membership of Church, 315.

Membership of Sabbath School, 242.

Former Ruling Elders.

Byron L. Brand..... 15 years

Alfred M. Williams..... 2 years





FIRST PRESBYTERIAN CHURCH, CHAPEL AND MANSE
Lancaster, Pa.

THE FIRST PRESBYTERIAN CHURCH OF LANCASTER.

1763.

There seems to have been a congregation of Presbyterians in Lancaster for a considerable time before there was a definite organization. The natural movement was westward, and it seems evident that the work in Lancaster was organized after Chestnut Level, Pequea, Middle Octorara, Little Britain and Leacock. It may have had an impulse from Donegal, which was organized also at an earlier date. The minutes of Donegal Presbytery, 1743 and onward, mention that "The Presbyterians of Lancaster supplicate for supplies, and Mr. Craig and Mr. Boyd were sent." From time to time other supplies were sent. April 15, 1760, Lancaster asked permission to secure supplies. This permission was granted, and Lancaster and Leacock were counseled by Presbytery to seek together a settled minister. This would seem to indicate that there was some sort of an organization at Lancaster at that time. It is said that in the Pennsylvania Gazette of 1761 there is outlined the particulars of a lottery of the Presbyterian church at Lancaster. This again indicates some sort of an organization, but it is conjectural whether it could have been a regularly organized congregation. Rev. John Woodhull, first pastor at Lancaster, wrote that "The few Presbyterians in and about Lancaster were encouraged to the formation of a church by Governor Hamilton in 1763, who at that time donated a piece of ground on which to erect a church edifice." This is the most definite information the

writer has secured, and would indicate that the permanent organization was effected at that time.

From the time of the organization until 1769 various supplies were had, among these Rev. James Lang in 1764 and Revs. Joseph Tate and Robert Smith in 1765.

The First Building.

Services were for a time held in the court house in Center Square. April 15, 1760, Presbytery asked "each member to have a collection to aid Lancaster to build a meeting house." Efforts were made to erect a building with partial success—the walls were erected and the roof put on. Rev. John Woodhull, the first pastor, and Henry Helm, an elder, secured outside aid, and the building was completed in 1770.

The First Pastor.

Mr. John Woodhull was licensed by the Presbytery of New Castle, August 10, 1769. A call was made out by Lancaster and Leacock for the pastoral services of Mr. Woodhull in 1769. The following is from the records of New Castle Presbytery, October 10, 1769: "A petition from Lancaster and Leacock and a letter from Mr. Woodhull, asking the Presbytery of New Castle to install Mr. Woodhull at Lancaster and Leacock, were presented." This request was refused. The reason for this action was doubtless because these churches were in the Presbytery of Donegal and therefore under its care.

Rev. John Woodhull was received into the Presbytery of Donegal at Lancaster, July 31, 1770. He was ordained to the ministry at Leacock, August 1, 1770, and installed pastor of these churches.

Lancaster Church Transferred.

In the year 1770, the first of Mr. Woodhull's ministry, Lancaster and Leacock churches presented a petition

to Synod asking to be set off from the Presbytery of Donegal to the Presbytery of New Castle. This petition was granted.

The Rev. John Woodhull was released from the pastorate in Lancaster in 1779 in order that he might accept a call to Freehold, N. J. Lancaster and Leacock were not willing for the dissolution of the pastoral relation, but Mr. Woodhull persisted and his request was granted.

Rev. John Woodhull, D.D., was born in Suffolk county, New York, January 26, 1744. He was descended from a long line of illustrious ancestors. One of these was a nobleman. He was graduated from Princeton College, September, 1766. He was converted in a revival at Princeton and made a public profession of his faith while there. After graduation he went to Faggs Manor and studied divinity under Dr. John Blair, and, as stated above, was licensed to preach August 10, 1769. On one occasion, while he was yet a licentiate, he preached at a private house, the home of a pious Scotchman of Faggs Manor, named John Love, and sixty persons were led to a new life. He was the last Moderator of the Synod of New York and Philadelphia, in 1788, the General Assembly being formed the next year. In 1791 Mr. Woodhull was Moderator of the General Assembly, and in 1798 Yale College conferred on him the degree of Doctor of Divinity.

First Ruling Elders.

The first Ruling Elders in the Lancaster church were William White and Henry Helm.

The Second Pastor.

After the first pastorate Middle Octorara was added to this charge, and Lancaster, Leacock and Middle Octorara extended a call for the pastoral services of Licentiate Nathaniel Welshard Semple of the Presbytery of

New Castle, October 30, 1780. He accepted this call in August, 1781. He was ordained to the ministry at Leacock the second Tuesday of December, 1781, and installed pastor. After serving these churches for forty years he presented his resignation to Presbytery at Lancaster, September 25, 1821, and was released the next day. He gave an equal portion of his time to each of the three churches after September 27, 1798. Previous to that time Lancaster had but one-fifth. "September 27, 1798, Henry Slaymaker, of Leacock, applied for one-third of N. W. Semple's time for Lancaster instead of one-fifth, which had been given. Agreed to."

Dr. Nathaniel Semple was argumentative in style and could quote Scripture with great fluency. He was noted in his day as a theologian. While pastor of these churches Dr. Semple was a Commissioner to the General Assembly in 1793 and in 1795. He died in Strasburg, Pa.

Incorporation.

The church was incorporated May 26, 1804, as "The English Presbyterian church in the Borough of Lancaster." The title was amended January 21, 1878, making it "The Presbyterian church of Lancaster," and again June 21, 1919, making it "The First Presbyterian church of Lancaster."

Church Building Enlarged.

The church building was enlarged and improved in 1820.

The Third Pastor.

In the spring of 1821 the church at Lancaster extended a call to Licentiate William Ashmead of the Presbytery of Northumberland. This call was for the whole of his time and the salary was fixed at \$1,000.00. He was received May 1, 1821, and accepted the call, and was installed by the Presbytery of New Castle. He was released from this pastorate April 7, 1829.

Rev. William Ashmead was not a strong man physically, but a man of strong mental powers. He excelled as a writer. He was beloved by all who knew him. He died soon after leaving Lancaster.

The Fourth Pastor.

August 20, 1829 a call was extended to Rev. Richard M. Dickinson. He accepted this call and was installed October 26, 1829. This relation was dissolved October 1, 1833.

Rev. Richard M. Dickinson was a man of scholarly attainments and fine address. His discourses were very practical and attracted those of the learned professions. He wrote a number of books. In 1851, May 11, when the second church building was dedicated he preached the sermon on "The Church of Christ." A copy of this sermon was placed in the corner stone of the remodeled building.

The Fifth Pastor.

January 21, 1834, Licentiate John T. Marshall Davie of the Presbytery of Philadelphia was called by the church of Lancaster. He was received at Coatesville, April 23, 1834, and accepted the call. He was ordained to the ministry at West Chester, October 7, 1834, and installed. He was released from this pastorate May 12, 1840.

Mr. Davie was a fluent speaker and a diligent pastor. During his ministry at Lancaster the schism in the church occurred and he espoused the cause of the Old School and his church also remained true to that branch.

The Sixth Pastor.

January 4, 1841, the church at Lancaster extended a call to Rev. John McNair, D.D., of the Presbytery of Newton. He was received at Lancaster, June 1, 1841, and installed. In the year following the installation of Dr. McNair the Presbytery of Donegal (Third) was

erected, and from this time the church of Lancaster was under its care.

Dr. McNair was an able preacher, although he never wrote his sermons, possibly because of his near-sight. He was prominent in revival work and took part in the awakening at Chestnut Level in 1864, when the writer of this history was brought to Christ.

During his ministry in Lancaster, Prof. O. S. Fowler, the phrenologist, delivered his lecture on "Religion of Phrenology," and challenged any clergyman to meet him in debate. Dr. McNair accepted the challenge and the debate took place March 12, 1849. It is said that Dr. McNair so completely demolished Prof. Fowler's arguments that he quietly left the town the next day.

The Second Building.

The first building was razed in 1850 and the new one completed and dedicated May 11, 1851, on which occasion the sermon was preached by the fourth pastor, Rev. Richard Dickinson. To Dr. McNair was due very largely the erection of the new building. He took the ground that a growing church must have room and that the old church building was too small. An unfortunate difficulty arose in the church over the erection of this building and Dr. McNair resigned his charge and was released October 8, 1851. The schism in the church resulted in 1852 in the organization of the Second Presbyterian church of Lancaster.

The Seventh Pastor.

August 30, 1852, a call was extended to Rev. John Abeel Baldwin of the Associate Reformed church. He was received October 6, 1852, and accepted the call. He was installed October 26, 1852. His expectations were not realized because of the division in the church, and he resigned the pastorate and was released April 8, 1856. He returned to the Associate Reformed church.

The Eighth Pastor.

Licentiate Walter Powell of the Presbytery of Troy was called to the pastorate April 23, 1857. He came directly from Princeton Seminary to Lancaster. He was received July 9, 1857, and accepted the call. He was ordained and installed the same day. He was a close student, even to the detriment of his health. Mr. Powell was a dignified gentleman, and his silk hat and gold-headed cane, as well as his scholarly sermons, attracted much attention when he appeared in rural congregations. His pastorate closed with his death, which occurred January 23, 1868.

During the ministry of Mr. Powell the two churches were reunited. Both of them desired that this be effected, and under the wise administration of Mr. Powell it was easily accomplished, the parent church extending a unanimous invitation to the Second church to return. This reunion occurred in the fall of 1858.

The Ninth Pastor.

Licentiate George Robinson of the Presbytery of New Brunswick was called to Lancaster in 1868. He was received September 8, 1868, accepted the call and was ordained to the ministry and installed pastor the same day. He resigned his charge January 29, 1874 and was released April 13, 1874 to take effect May 1.

During the ministry of Dr. Robinson the reunion of the Old and the New School branches of the church took place.

In accordance with the action of the General Assembly authorizing a Memorial Fund in honor of the reunion the Session of the First church of Lancaster resolved, October 7, 1870, to build a Memorial chapel and to this project Dr. Robinson gave his energy. This chapel was erected on South Queen street in 1871 and later became the Memorial church.

The Tenth Pastor.

On the 26th of June, 1874 a call was extended to Rev. Henry C. Westwood, D.D. of the Presbytery of New Brunswick. Dr. Westwood was received September 30, and accepted the call. He was installed pastor October 5, 1874. From this pastorate he was released January 26, 1876, the pastorate to close with February.

Dr. Westwood had been a pastor in the Methodist Episcopal church at Princeton, N. J., and while there had availed himself of the advantages of the college and seminary, and had been received into the Presbytery of New Brunswick. He received the degree of Doctor of Divinity from Princeton College.

The Eleventh Pastor.

On the 26th of May, 1876, a call was extended to Rev. James Y. Mitchel, D.D., of the Presbytery of Philadelphia Central. He was received September 26, 1876, and accepted the call. He was installed pastor October 1, 1876. After a pastorate of almost thirty-one years he was released June 12, 1907, and made Pastor Emeritus on salary. Dr. Mitchel died February 26, 1908, and was buried from the church he had so long served, the services being conducted by the pastors of the Lancaster Memorial and Lancaster Bethany churches.

The 1851 church constitutes a large part of the present building. It was remodeled in 1877 and likely the spire was added at that time. Pictures of the 1851 church do not show a spire.

In 1894 twenty feet were added to the building in the rear, making space for six additional rows of pews.

In 1889 the Evans Memorial chapel was erected at a cost, including furnishings, of \$20,500.00. It was a memorial to Robert A. Evans and was paid for out of his estate.

During the ministry of Dr. Mitchel the Sabbath school organized on South Queen street in 1869 developed into the Memorial Presbyterian church which was organized in 1884, October 30.

In 1895 a Sabbath school class from the First church established a Sabbath school in the West End of Lancaster from which the Bethany Presbyterian church grew and was organized November 6, 1902.

The Synod of Pennsylvania met in the First Presbyterian church of Lancaster in October, 1906.

The Twelfth Pastor.

In the fall of 1908 a call was extended to Rev. Lewis Seymour Mudge of the Presbytery of New Brunswick. He was received October 1, 1908, and accepted the call. He was installed the same day. From this pastorate he was released January 5, 1914.

During his pastorate Dr. Mudge was instrumental in developing the benevolences of the church to a large degree, the church entering on the support of both Home and Foreign Missionaries. In the year 1913 material improvements were made on the church building, a gymnasium was added, as also a pastor's room and a choir room, the walls were redecorated and a fine pipe organ and indirect lighting system were installed at a cost of \$40,000.00.

The degree of Doctor of Divinity was conferred on Rev. Lewis S. Mudge during his pastorate in Lancaster by Franklin and Marshall college. He was Moderator of the Synod of Pennsylvania in the year 1913.

The Thirteenth Pastor.

December 10, 1914, Rev. Robert MacGowan, M.A., was received from the Presbytery of Kircaldy, Scotland, and accepted a call to the First Presbyterian church of Lancaster. He was installed pastor the same day. Mr. MacGowan was released December 11, 1916.

Mr. MacGowan was a scholarly man and a popular preacher.

The Fourteenth Pastor.

In the winter of 1917-1918, after a vacancy of more than a year, a call was extended to Rev. John T. Reeve, D.D., of Philadelphia. Dr. Reeve was received January 17, 1918, and was installed pastor the same day. From this pastorate he was released June 25, 1923, the dissolution to take effect August 31, 1923.

Dr. Reeve was a preacher, a pastor and a presbyter, and a thoroughly evangelical theologian, standing squarely for the Fundamentals of the evangelical faith as interpreted by the General Assembly. He was chairman of the Synod's committee on the New Era and a member of the Board of Education of the Presbyterian church.

Distinguished Member.

Honorable James Buchanan, President of the United States from 1856 to 1860, was a communicant member of the First Presbyterian church. In his will he was said to be a member of the Presbyterian church of Lancaster.

Manse.

In 1910 the old manse on Lime street was sold and the present manse on East Orange street was purchased at a cost of \$20,000.00.

Sunday School.

The church Sabbath school, according to the best information at hand, was organized in 1835.

South Queen Street Mission.

In February, 1869, a Mission Sabbath school was established in the Shiffler Fire Engine Hall on South Queen street. A chapel was erected in 1871 on ground donated by Dr. Henry Carpenter. This building was dedicated in the spring of 1871.

Sons in the Ministry.

Rev. Samuel W. Reigart was received as a candidate April 14, 1863. He was licensed October 4, 1864. He was dismissed to the Presbytery of Northumberland October 3, 1865.

Rev. Walter P. Boardman was received September 24, 1912, licensed April 9, 1913, and ordained December 17, 1913. He was dismissed December 17, 1913.

Rev. James Watt was received September 24, 1912, licensed April 15, 1914, and ordained May 24, 1914. He was a Foreign Missionary at Cawnpore, India. He was dismissed June 14, 1916. He died June 1, 1923.

Rev. Robert C. Byerly was received December 19, 1910, licensed April 15, 1914, and ordained May 24, 1914. He is a Foreign Missionary at Sidon, Syria.

Candidate Warren Scott Reeve was received September 9, 1919. He was dismissed September 18, 1923.

Pastors and Supplies.

| | |
|---|-----------|
| Supplies | 1743-1769 |
| Pastor, Rev. John Woodhull, D.D..... | 1770-1779 |
| Supplies | 1779-1781 |
| Pastor, Rev. Nathaniel W. Semple, D.D.... | 1781-1821 |
| Pastor, Rev. William Ashmead..... | 1821-1829 |
| Pastor, Rev. Richard M. Dickinson..... | 1829-1833 |
| Pastor, Rev. John T. M. Davie..... | 1834-1840 |
| Pastor, Rev. John McNair, D.D..... | 1841-1851 |
| Pastor, Rev. John A. Baldwin..... | 1852-1856 |
| Pastor, Rev. Walter Powell..... | 1857-1868 |
| Pastor, Rev. George Robinson, D.D..... | 1868-1874 |
| Pastor, Rev. Henry C. Westwood, D.D.... | 1874-1876 |
| Pastor, Rev. James Y. Mitchel, D.D..... | 1876-1907 |
| Pastor, Rev. Lewis S. Mudge, D.D..... | 1908-1914 |
| Pastor, Rev. Robert MacGowan, D.D..... | 1914-1916 |
| Supplies | 1917-1918 |
| Pastor, Rev. John T. Reeve, D.D..... | 1918-1923 |
| Supplies | 1923-1924 |

Assistant Pastors.

| | |
|--------------------------------|-----------|
| Rev. Alfred L. Hall-Quest..... | 1904- |
| Rev. John Wythe Lewis..... | 1909-1910 |
| Rev. James S. Armentrout..... | 1911-1914 |
| Rev. Luther M. Strayer..... | 1916-1921 |
| Rev. Donald B. Mummert..... | 1922- |

Present Organization.

| | | |
|----------------|----------------------------|----------|
| Pastor, | Vacant. | |
| Ruling Elders, | T. V. Uttley, clerk..... | 15 years |
| | Richard C. Rose..... | 37 years |
| | C. Martin Pickel..... | 20 years |
| | John S. Gleim..... | 20 years |
| | J. Chester Jackson..... | 20 years |
| | J. S. Graybill, Jr..... | 15 years |
| | S. Edwin Peale..... | 15 years |
| | E. T. Prizer, M.D..... | 15 years |
| | J. P. Breneman..... | 13 years |
| | Paul R. Byerly, D.D.S..... | 13 years |
| | H. B. Work, Ph.D..... | 6 years |
| | William F. Carey..... | 4 years |
| | W. W. Heidlebaugh..... | 3 years |
| | George C. Johnson..... | 1 year |

S. S. Superintendent, J. Chester Jackson.

Pres. Board Trustees, Charles F. Miller.

Membership of Church, 1,191.

Membership of Sabbath School, 505.

Former Ruling Elders.

| | |
|--------------------------|------|
| William White..... | 1769 |
| Henry Helm | 1769 |
| William Kirkpatrick..... | 1821 |
| Samuel Humes..... | 1821 |
| Jeremiah Mosher..... | 1821 |
| William Dickson..... | 1821 |
| John Whiteside..... | 1821 |
| Henry Slaymaker..... | 1821 |

The First Presbyterian Church of Lancaster 327

| | |
|------------------------------|----------|
| Stephen Rhine..... | 1824 |
| William Buck..... | 1824 |
| John Miller, M.D..... | 1832 |
| John W. Cochran..... | 1832 |
| Thomas Dickey..... | 1838 |
| Aristus Collins..... | 1838 |
| James Whitehill..... | 1842 |
| William Russell..... | 1842 |
| James Montgomery..... | 1850 |
| John S. Miller..... | 21 years |
| Christopher Geiger..... | 1852 |
| Abraham McKimm..... | 36 years |
| Caleb S. Davis..... | 1864 |
| Hon. David W. Patterson..... | 17 years |
| John McCalla, M.D..... | 18 years |
| Samuel Keneagy, M.D..... | 2 years |
| Jacob Stauffer..... | 10 years |
| John A. McKimm..... | 4 years |
| William G. Tindal..... | 8 years |
| Joseph Hoar..... | 16 years |
| D. R. Thompson..... | 1 year |
| Prof. A. R. Byerly..... | 31 years |
| John Trosh..... | 14 years |
| D. H. Bartholomew..... | 5 years |
| Harry S. Williamson..... | 30 years |
| John Johnston..... | 22 years |
| DuBois Rohrer..... | 33 years |
| Charles M. Howell..... | 9 years |
| Milton Heidelbaugh..... | 14 years |
| James Shand..... | 26 years |
| Hugh R. Fulton..... | 8 years |
| George W. Kepner..... | 13 years |
| Franklin H. Williamson..... | 3 years |
| J. William Johnston..... | 3 years |

LANCASTER MEMORIAL PRESBYTERIAN CHURCH.

1884.

In the year 1869 the pastor and Session of the First Presbyterian church of Lancaster decided to organize a Mission Sunday school on South Queen street of that city. Accordingly on the seventh of February this work was inaugurated in the hall of the Shiffler Fire Engine and Hose Company, where the services were held for more than two years.

The reunion of the Old and New School branches of the Presbyterian church was effected in 1870. The first United General Assembly determined to raise a fund of five million dollars in token of their thankfulness for the accomplished reunion. The Session of the First Presbyterian church of Lancaster October 7, 1870, determined to build a Memorial Chapel, and to this work the pastor, Rev. George Robinson, D.D., gave his untiring effort. Dr. Henry Carpenter donated a plot of ground on South Queen street, adjoining the Engine Company's property, to be used for Sunday school and church purposes. On this plot of ground a building was erected and dedicated in the spring of 1871 and called the "Memorial Presbyterian Mission." The Memorial Presbyterian church of Lancaster is an outgrowth of this school.

The first preaching services were held in this new building by Rev. George Robinson, D.D., who officiated once a month. These services were continued by his successors, Rev. Henry C. Westwood, D.D., and Rev. James Y. Mitchel, D.D., and by local clergy of the city



MEMORIAL PRESBYTERIAN CHURCH
Lancaster, Pa.

until the spring of 1879. The pulpit was supplied until the spring of 1880 by Rev. Samuel Keneagy, M.D.

At the April meeting of Presbytery, 1880, the Session of the First church applied to Presbytery for aid in the sum of \$200.00 for the support of a missionary in their Presbyterian Memorial chapel. This aid was granted. In the minutes of the meeting of Presbytery, September, 1880, is found the following record: "A new mission station has been opened in Lancaster city. This was accomplished in consequence of an application of the Session of the First church of Lancaster for aid to supplement the salary of Mr. J. C. Hume, to whom they had extended a call to undertake missionary labor in the Memorial chapel. Mr. Hume entered upon his work the first of May, and has been laboring with encouraging success."

Mr. J. C. Hume, a licentiate of New Castle Presbytery, was received into the Presbytery of Westminster September 14, 1880. He was ordained, *sine titulo*, November 18, 1880, and placed in charge of the Memorial mission, under supervision of the Session of the First church. Mr. Hume continued in charge until May 1, 1883, when he gave up the work. Mr. L. F. Brown, a student at Princeton Seminary, served as supply during his vacation in 1883.

Rev. Thomas Thompson, M.D., was placed in charge of the work the first Sabbath of January, 1884, holding service in the evening as well as in the morning. June 24, 1884, Rev. Thomas Thompson was received from the Presbytery of Pueblo.

Organization.

At a meeting of the Presbytery of Westminster September 30, 1884, a petition from seventy persons connected with the Lancaster Memorial mission was presented, asking for a separate church organization at

that point. Presbytery granted the petition, and appointed Rev. James Y. Mitchell, D.D., Rev. Eber W. Gaylord, Rev. Henry E. Niles, D.D., Rev. Calvin W. Stewart, D.D., and Ruling Elder Prof. Andrew Byerly a committee to organize the church.

This committee met in the chapel of the First Presbyterian church October 26, 1884, at 7:30 p. m. After a sermon by Rev. Henry E. Niles, D.D., the church was formally organized, 75 members being enrolled. By a unanimous vote of the congregation it was agreed that the name of the church should be "Memorial Presbyterian church," and it was so declared. The Rotary system of eldership was adopted, and George Wolf and David H. Bartholomew were elected Ruling Elders, and ordained and installed.

The First Pastor.

At a meeting of the Presbytery held April 15, 1885, a call from the Memorial Presbyterian church of Lancaster for the pastoral services of Rev. Thomas Thompson, M.D., was accepted by him. He was installed pastor April 26, 1885. He was released from this charge at his own request April 24, 1891, the request being made April 13.

The Second Pastor.

After the resignation of Mr. Thompson, the Session secured the services of Rev. Edward Cooper, D.D., of the Presbytery of St. Louis, and he supplied the pulpit until April, 1892. At the meeting of Presbytery, April 11, 1892, Dr. Cooper was received into the Presbytery, and accepted a call from the Memorial Presbyterian church. He was installed pastor May 12, 1892. He continued in this relation until his death, which occurred March 12, 1899.

During the ministry of Rev. Edward Cooper, D.D., many improvements were made in the church property.

An addition was made to the Sunday school building, a vestibule and tower erected, a pipe organ donated by the First church installed, and a manse erected on the adjoining lot. The property, which had been held by the trustees of the First Presbyterian church, was deeded to the Memorial Presbyterian church. During this pastorate the spiritual growth of the people was remarkable. In his work the pastor was ably aided by his devoted wife, and she was instrumental in the organizing of the Intermediate and the Junior Christian Endeavor societies.

The Third Pastor.

June 8, 1899, Rev. John Allen Crawford was received into the Presbytery of Westminster from the Presbytery of Carlisle. He accepted a call from the Memorial Presbyterian church and was installed the same day. From this pastorate he was released February 12, 1903, the dissolution to take effect March 1.

In the first year of Mr. Crawford's ministry the Memorial church became self-sustaining, and was so declared at a meeting of Presbytery September 24, 1901. Toward this goal Dr. Cooper had been aiming in his strenuous pastorate.

The Fourth Pastor.

In the summer of 1903 a call was extended to Rev. Harry W. Haring, D.D., of the Presbytery of Monmouth. He was received into the Presbytery of Westminster September 1, 1903, and was installed pastor September 15, 1903. He still continues in this relation.

Silver Anniversary.

The twenty-fifth anniversary of the organization of the Memorial Presbyterian church of Lancaster was celebrated October 24-26, 1909. During these services greetings were presented by representatives of Westminster Presbytery and by the city pastors.

New Church Building.

In 1910 a committee was appointed with reference to the erection of a new church building. Plans were secured and the corner stone laid in December, 1913. The church and chapel, built of native limestone, were completed and dedicated in May, 1914. The entire cost of the improvements was \$54,000.00. June 11, 1922, the entire indebtedness was canceled and the mortgage burned November 26, 1922.

During the ministry of Dr. Haring (about twenty-one years) the Memorial Presbyterian church has advanced to the third place in the Presbytery in membership and in the amount contributed to the benevolent work of the church. It is supporting, in part, Rev. Fred W. Neal, Edea-Don Ala, Cameroun, West Africa.

Son in the Ministry.

Mr. Elvin Haupt Shoffstall was received as a candidate for the ministry September 12, 1916. He was graduated from Princeton Seminary in May, 1923, and dismissed to the Presbytery of Pembina November 12, 1923.

Missionaries.

The following missionaries have gone out from the Memorial church:

Miss Blanche B. Bonine labored for a number of years as a Home Missionary in Oklahoma, North Carolina, and New Mexico. Then she went as a Foreign Missionary to Mexico, where she labored for three years.

Miss Rebecca W. Griest has been a teacher in Ginling college, Nanking, China, for three years.

Pastors and Supplies.

| | |
|--|-----------|
| Supplies | 1871-1879 |
| Stated Supply, Rev. S. Keneagy, M.D..... | 1879-1880 |
| Stated Supply, Rev. J. C. Hume..... | 1880-1883 |

| | |
|--|-----------|
| Supply, Rev. T. M. Thompson, M.D..... | 1884-1885 |
| Pastor, Rev. T. M. Thompson, M.D., D.D.... | 1885-1891 |
| Supply, Rev. E. W. Cooper, D.D..... | 1891-1892 |
| Pastor, Rev. E. W. Cooper, D.D..... | 1892-1899 |
| Pastor, Rev. John Allen Crawford..... | 1899-1903 |
| Pastor, Rev. H. W. Haring, D.D..... | 1903- |

Present Organization.

| | | |
|---|-------------------------|-------|
| Pastor, | Rev. H. W. Haring, D.D. | |
| Ruling Elders, D. H. Bartholomew, clerk.. | 40 | years |
| Elmer A. Walton..... | 27 | years |
| Edwin R. Garvin..... | 23 | years |
| J. E. S. Paxson..... | 19 | years |
| Walter S. Mellinger..... | 15 | years |
| Carl H. Brill..... | 14 | years |
| L. G. McNeal..... | 14 | years |
| John C. Young..... | 8 | years |
| Samuel B. Andrew..... | 8 | years |
| Harry A. Norton..... | 8 | years |
| John A. Snyder..... | 4 | years |

S. S. Superintendent, E. R. Garvin.

Pres. Board Trustees, W. A. Brinkman.

Membership of Church, 629.

Membership of Sabbath School, 372.

Former Ruling Elders.

| | | |
|---------------------------|----|-------|
| George Wolf..... | 22 | years |
| W. C. Buchanan..... | 1 | year |
| Isaac N. Sloan..... | 15 | years |
| John Black..... | 3 | years |
| Bernard W. Yost..... | 17 | years |
| David B. Bartholomew..... | 4 | years |
| Charles G. McCollam..... | 3 | years |
| Joseph Clark..... | 9 | years |
| Wm. J. Wade..... | 13 | years |
| John E. Nicely..... | 4 | years |
| Henry P. Brackbill..... | 2 | years |

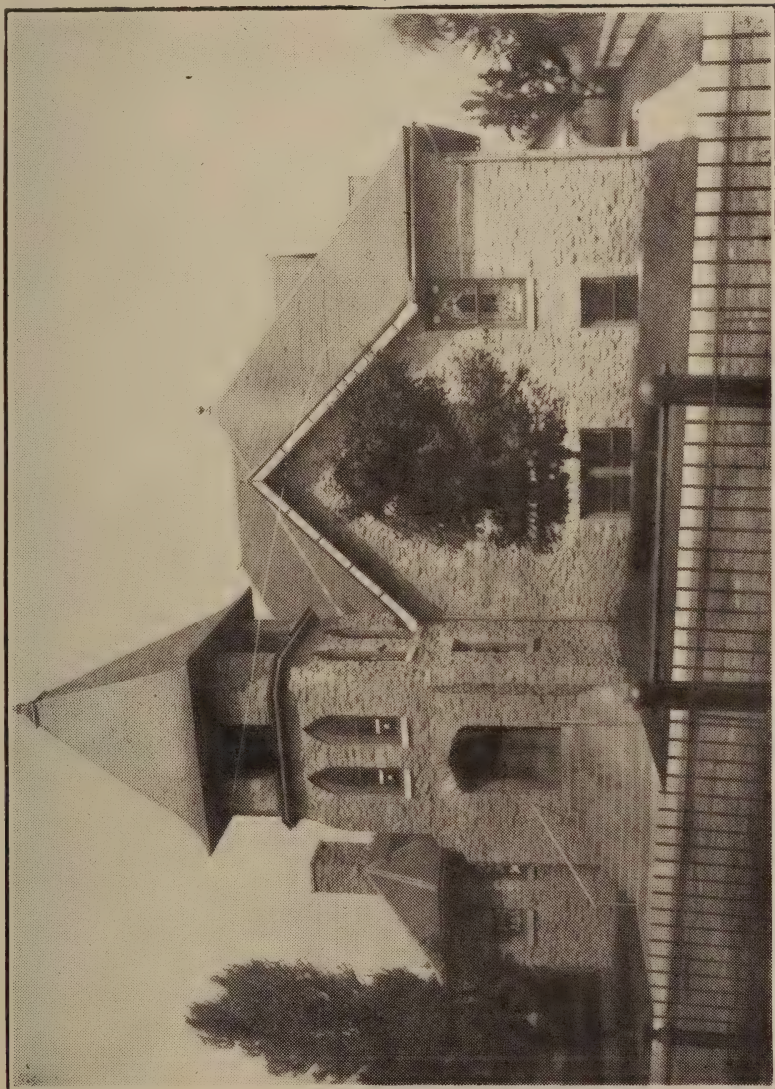
LATTA MEMORIAL PRESBYTERIAN CHURCH.

1873.

In 1857 Rev. James Latta, pastor of the Presbyterian church at Penningtonville (Atglen), began to hold services in Christiana. He was so much encouraged that he conceived the idea of erecting a small building for public worship. The Presbytery of Donegal, October 7, 1857, in session at Union church, endorsed the project of building a church at Christiana and recommended it to the favor of the churches. Mr. Latta began to solicit subscriptions for such a building and soon succeeded in securing the sum of about seventeen hundred dollars. The chapel was erected and dedicated free of debt. Mr. Latta continued to preach at Christiana until a short time before his death, which occurred in the summer of 1862.

The Rev. J. William Edie succeeded Rev. James Latta as pastor of the church of Penningtonville. He was installed in 1862 and at once began to preach at Christiana. April 15, 1868, Presbytery appointed a committee consisting of Rev. Calvin W. Stewart, Rev. Joseph M. Rittenhouse and Elder Cornelius Collins "to visit Christiana to see what could be done towards supplying them with the means of grace, with a view of finally organizing a church there." June 2, 1868, this committee reported that the idea of selling the chapel, which some advocated, had been abandoned, and that Mr. Edie of Penningtonville would preach every alternate Sabbath, in the afternoon. Mr. Edie continued to preach until October, 1868.

During the winter of 1868-1869 there was little



LATTA MEMORIAL, PRESBYTERIAN CHURCH
Christiana, Pa.



preaching at Christiana. In the spring of 1869 Rev. W. E. S. Noble was installed at Penningtonville and preached regularly at Christiana for about one year. After that time there was only occasional service until the fall of 1872, when Rev. William R. Halbert, on becoming pastor at Penningtonville, began to preach regularly at Christiana.

September 25, 1872, the Presbytery of Westminster, to which the Presbytery of Donegal had given place in 1870, authorized its committee on Home Missions to take measures "when the way is clear, for the organization of a church at Christiana in order that, if expedient, it may constitute with the church at Penningtonville, of the Presbytery of Chester, one pastoral charge."

At the stated meeting of Presbytery held in April, 1873, the committee on Home Missions reported that it had organized the church at Christiana March 6, 1873, with twelve members, who had presented certificates of dismission from the church at Penningtonville. Thomas R. Hirst and Thomas D. Marsh were elected Ruling Elders, the former ordained and both installed. The church was enrolled at that meeting of Presbytery, and Thomas R. Hirst was seated as its representative.

Arrangement as to Pastoral Service.

The churches of Penningtonville and Christiana, neither of them being strong numerically or financially, an arrangement was entered into by the Presbyteries of Westminster and Chester by which the church at Christiana was to be enrolled in Chester Presbytery and enjoy the services of the Penningtonville pastor, and when that church became vacant the Christiana church was to be enrolled in Westminster Presbytery. This arrangement continued until the year 1905.

Adjusting of Property Rights.

April 9, 1872, a paper from members of the Presbyterian congregation of Christiana with reference to their relations to the church and society at Penningtonville was presented to the Presbytery of Westminster. Mr. William S. Hastings of Christiana and Rev. J. William Edie, pastor at Penningtonville, were heard. The whole subject was then referred to a committee consisting of Rev. Calvin W. Stewart, Rev. Robert Gamble, and Elder H. B. Essick. This committee reported in the afternoon that a paper had been presented to Presbytery, signed by certain persons in the village of Christiana, calling attention to the fact that the Presbyterian chapel of that place was in danger of being sold and the proceeds thereof diverted from their original design. The Presbytery authorized and instructed its committee on Home Missions to earnestly protest against any action on the part of the Penningtonville church which would result in a perversion of the church property at Christiana from the object for which it was intended, and if need be to resist by resort to civil law all attempts at such perversion. The committee on Home Missions was also directed to invite a like committee of Chester Presbytery to a conference at Christiana at an early day to consider the mutual spiritual interests at Christiana and Penningtonville, and to take such action as may preserve the property at Christiana unimpaired.

The following action was taken by the Presbytery of Westminster, April 14, 1874: "Resolved, That the Christiana congregation be directed to elect a Board of Trustees and apply for a charter to the Lancaster court; and that after such charter shall have been obtained the Board of Trustees be directed to apply to the Penningtonville congregation for a transfer of the property at Christiana."

The congregation of the Christiana church complied with this direction of the Presbytery but the Penningtonville church declined to transfer the property. In view of this fact the Presbytery of Westminster, April 11, 1876, took the following action, memorializing the Presbytery of Chester as to the matter:

“To the Presbytery of Chester. Dear Brethren: The Presbytery of Westminster would respectfully call your attention to the matter of the church property occupied by the Christiana congregation under our care. That edifice, as you are aware, was erected under the auspices of the church at Penningtonville several years ago, when under the care of Rev. James Latta. The money expended in the erection of it was contributed in part by churches within our bounds. The same church property was, for the sake of convenience, put into the hands of the trustees of the Penningtonville church, to be held in trust by them for the end for which the house was built. In answer to a request from a number of Presbyterians in the village of Christiana this Presbytery organized them into a distinct church, and they have since worshiped in said church building, and have enjoyed the pastoral services of the pastor of the Penningtonville church. But owing to an attempt on the part of the Penningtonville trustees to sell that property at Christiana, by advice of this Presbytery, a charter of incorporation for the Christiana congregation was obtained and a Board of Trustees elected, and application made to the church at Penningtonville for a transfer of said property to these trustees. This request has been refused and this Presbytery does now memorialize your body to direct the church at Penningtonville, and in your care, thus to transfer the Christiana property to that Board of Trustees.”

The committee, which had been continued, reported to the Presbytery, April 11, 1877, "that they had succeeded in securing a transfer of the title deed of the church property from the hands of the trustees of Penningtonville church into the hands of the trustees of the Christiana church."

The Work in the Christiana Church.

Stated Supply.

From the organization of the church in 1873 to 1876 the church was in Westminster Presbytery, but supplied by Rev. William R. Halbert, pastor of the Penningtonville church.

From 1877 to 1879 the church was vacant, listed in Westminster Presbytery, and the pulpit supplied by the Session.

April 9, 1879, the committee on Home Missions reported that "It had visited the Presbytery of Chester and arranged with that Presbytery that the churches of Atglen (Penningtonville) and Christiana continue as one charge, and that the churches shall be under the care of that Presbytery to which the pastor may belong."

December 31, 1879, it was reported to the Presbytery that the Christiana church had extended a call for the pastoral services of Mr. Calvin Dill Wilson. The call not being presented, the business was postponed until the stated meeting in April, and Mr. Wilson was recognized as stated supply of that church. At the stated meeting in April the call was found in order and the Stated Clerk directed to transmit the call to the Stated Clerk of Chester Presbytery.

The First Pastor.

The above call was accepted by Mr. Wilson and he was installed pastor of the Christiana church. The

church was listed in Chester Presbytery during this relation, which closed in 1883.

In 1884 the church was vacant and consequently was listed in Westminster Presbytery.

The Second Pastor.

In 1885, February 6, Rev. Algernon Marcellus was installed pastor of the Atglen and Christiana churches and so continued until 1886, when he resigned.

Visit of Presbytery.

From 1886 to 1891 the church of Christiana was vacant and the pulpit supplied by the Session. In April, 1888, the Presbytery of Westminster, sitting at Bellevue, on the request of the Christiana church, went to that place and held its sessions on Wednesday in order that the people might see the Presbytery and receive encouragement.

The Third Pastor.

September 14, 1891, a call from the Presbyterian church of Christiana for the pastoral services of Rev. J. Davidson Randolph, pastor of the Atglen church in Chester Presbytery, was presented to Westminster Presbytery, found in order and directed to be transferred to Chester Presbytery. The pastoral relation was established and continued until May 23, 1897, when it was terminated by the death of Mr. Randolph.

The Fourth Pastor.

June 20, 1897, Rev. John B. Rendall, Jr., was installed pastor of the Atglen and Christiana churches and so continued until May 28, 1901, when he was released.

Proposed Transfer to Chester Presbytery

September 16, 1896, the pastor and the Session of the Christiana church asked Presbytery to consent to the permanent transfer of said church to the Presbytery

of Chester. Presbytery refused to grant the petition and memorialized the Synod not to make the transfer.

The Synod refused to make the transfer, but the committee on the Minutes of the Synod reported to the Presbytery, April 13, 1897, "that there are evidences in the Minutes of Synod that the question of transfer was not finally settled."

September 6, 1897, Elder E. H. Plank of the Christiana church served notice on the Presbytery that at the approaching meeting of the Synod the Christiana church would ask to be permanently transferred to Chester Presbytery. On the eighth of September the Presbytery of Westminster adopted a memorial to the Synod resisting the transfer and appointed a committee to defend the memorial before the Synod. The Synod declined to make the transfer.

The Fifth Pastor.

Soon after the release of J. B. Rendall, Jr., Rev. Harry H. Pratt was called and installed pastor of Christiana church. This relation was dissolved April 8, 1902.

The Sixth Pastor.

In 1902 the church was in Westminster Presbytery and during the year Rev. Roland E. Crist was chosen pastor. He was installed July 30, 1902, and continued in charge until June 27, 1905, when he was released.

During the above pastorate the present attractive and substantial stone church building was erected. It was completed at a cost of more than \$10,000, and dedicated to the worship of God in December, 1903.

The Seventh Pastor.

September 24, 1873, Mr. A. Thompson Stewart, of the New Harmony church, was received by the Presbytery of Westminster as a candidate for the ministry. He was licensed to preach April 11, 1882, by the Pres-

bytery of Westminster. He was ordained to the ministry by the Presbytery of Lehigh, September 19, 1883. He was called to the Christiana church in the spring of 1906, and was installed pastor on the 28th of June. This pastoral relation continued until September 10, 1922, when he resigned because of ill health.

A few years after Mr. Stewart's pastorate began, legal steps were taken and the name of the church was changed from Christiana to Latta Memorial, in honor of Rev. James Latta, who was the founder of it.

Interesting Incident.

September 28, 1909, Mrs. John Andrew Parke, a daughter of Rev. James Latta, in whose memory the church in which the Presbytery was sitting, was named, was introduced to the Presbytery by Rev. E. T. Jeffers, D.D., and the Presbytery recognized the presence of Mrs. Parke by rising.

Manse Erected.

During the pastorate of Mr. Stewart, a lot having been secured by the Ladies' Auxiliary of the church, the congregation erected, in 1914-1915, an elegant brick manse, which, together with the beautiful church building, makes a very desirable church property.

The Eighth Pastor.

In the winter of 1922 the Latta Memorial church extended a call to the Rev. William B. Buyers of the Buckhorn Presbytery. Mr. Buyers was received into Westminster Presbytery January 16, 1923, and accepted the call. He was installed the same day.

Sunday School.

In 1859 the Sunday school was organized with about twenty members.

Incorporation.

The Christiana church sought for and secured a charter in 1874-1875. This charter was amended later as to the name of the church.

Pastors and Supplies.

| | |
|---|-----------|
| Supply, Rev. James Latta..... | 1857-1862 |
| Supply, Rev. J. William Edie..... | 1862-1868 |
| Supplies | 1868-1869 |
| Supply, Rev. W. E. S. Noble..... | 1869-1870 |
| Supplies | 1870-1872 |
| Stated Supply, Rev. Wm. H. Halbert..... | 1873-1876 |
| Supplies | 1877-1879 |
| Stated Supply, Rev. Calvin D. Wilson..... | 1879-1880 |
| Pastor, Rev. Calvin D. Wilson..... | 1880-1883 |
| Supplies | 1883-1884 |
| Pastor, Rev. Algernon Marcellus..... | 1885-1886 |
| Supplies | 1887-1891 |
| Pastor, Rev. J. Davidson Randolph..... | 1891-1897 |
| Pastor, Rev. John B. Rendall, Jr..... | 1897-1901 |
| Pastor, Rev. Harry H. Pratt..... | 1901-1902 |
| Pastor, Rev. Roland E. Crist..... | 1902-1905 |
| Pastor, Rev. A. Thompson Stewart..... | 1906-1922 |
| Pastor, Rev. William B. Buyers..... | 1923- |

Present Organization.

| | | |
|----------------|-----------------------------|----------|
| Pastor, | Rev. William B. Buyers. | |
| Ruling Elders, | Owen P. Brosius, clerk..... | 18 years |
| | Harry C. Fennimore..... | 18 years |
| | Winfield F. Beyer..... | 5 years |
| | Harry E. Boohar..... | 1 year |
| | Willis N. Peters..... | 1 year |

S. S. Superintendent, Owen P. Brosius.

Pres. Board Trustees, Horace King.

Membership of Church, 219.

Membership of Sabbath School, 152.

Former Ruling Elders.

| | |
|-----------------------|----------|
| Thomas R. Hirst..... | 49 years |
| Thomas J. Marsh..... | 3 years |
| Isaac N. McGowan..... | 12 years |
| E. A. Plank, M.D..... | 21 years |

| | |
|----------------------------|----------|
| Franklin Hamsher..... | 11 years |
| Ross C. Thompson..... | 8 years |
| A. G. B. Parke, M.D..... | 1 year |
| John Borland..... | 2 years |
| Joseph R. Martin, M.D..... | 16 years |
| Albert H. Bright..... | 3 years |
| J. Eckert Witherow..... | 5 years |

LEACOCK PRESBYTERIAN CHURCH.

1741.

When the gospel was first preached in the bounds of what is now Leacock church cannot be ascertained. Before 1720 the Pequea valley began to be settled by emigrants from Scotland, Ireland and the lower regions of the Rhine. Rev. David Evans, a native of Wales, was sent by the Presbytery of New Castle to Octorara, Forks of Brandywine, Conestoga and Donegal, as a missionary, in 1720, and he was the first Presbyterian preacher to officiate in that region. He preached in various settlements. It is quite probable that the first regular services were conducted by those in charge at Pequea, and as that congregation was organized in 1724, it may be that meetings were held at Leacock a considerable time before there was an organization.

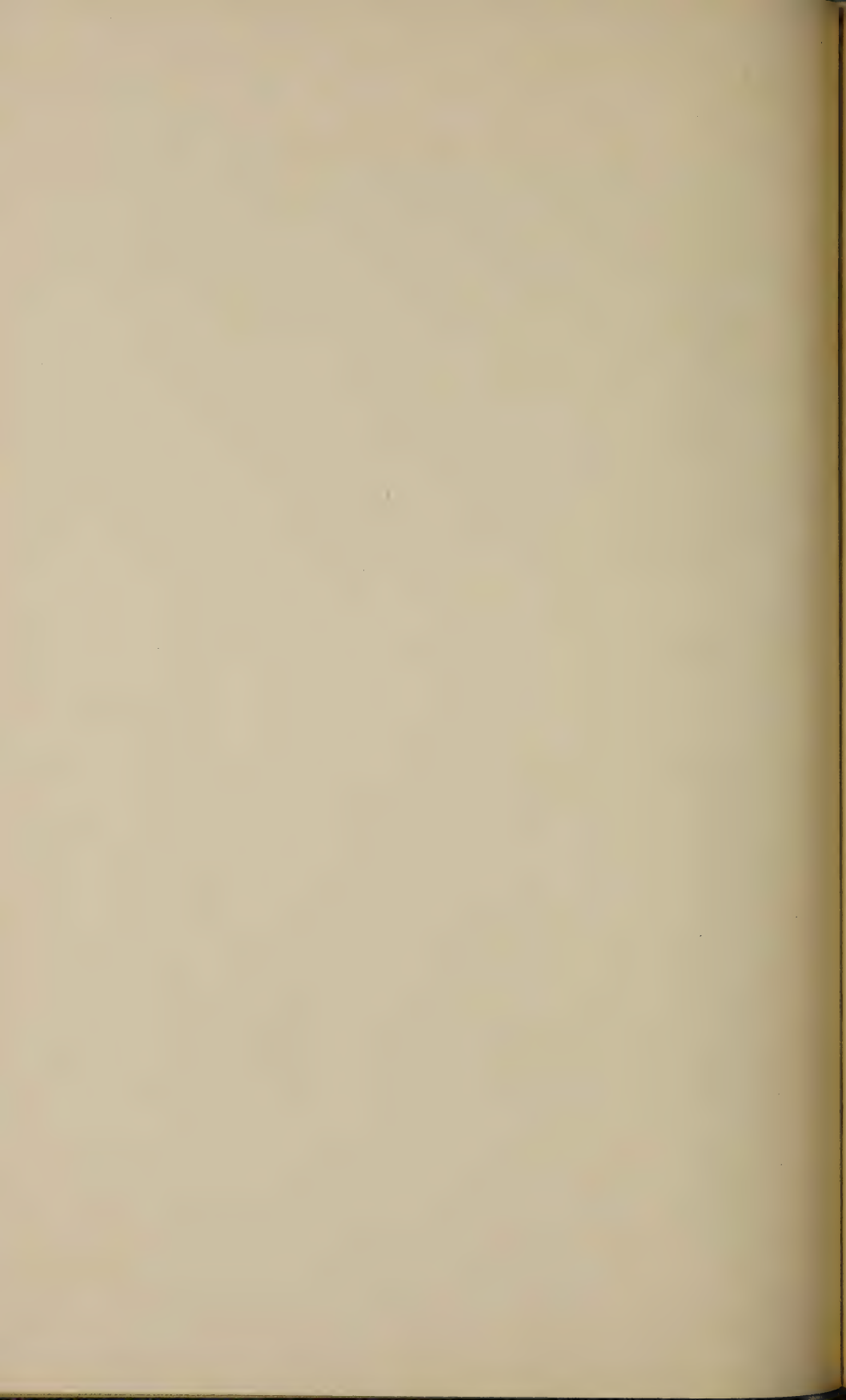
At a meeting of the New Castle Presbytery, June 29, 1737, the West End, or Leacock, presented a petition asking leave to erect a house of worship for themselves. Pequea opposed this proposition because of the short distance from their place of worship. Presbytery refused to grant this petition. They then appealed to the Synod either to give them a portion of the time of Rev. David Alexander, pastor at Pequea, until such time as the Presbytery of Donegal might deem them able to support the gospel or to erect them into a congregation and grant them supplies. The Synod of 1738 postponed action for a year in the hope that differences might be settled, and until then they were required to acquiesce in the determination of their Presbytery. The next year, 1739, Synod appointed a committee of six



OLD LEACOCK PRESBYTERIAN CHURCH



LEACOCK PRESBYTERIAN CHURCH
Paradise, Pa.



to go to the place and determine the controversy between Pequea, which did not want the organization, and the West End, which did desire it. The meeting of the committee was to have been held at Pequea on the second Wednesday of October, 1739. Only two of the committee appeared, and nothing being accomplished, the congregation took the matter into its own hands and proceeded to erect a house of worship without waiting for either Presbyterial or Synodical approval. In view of the facts, Synod, May 28, 1740, declared that "the new erection of Leacock should stand and that said congregation was entitled to supplies to said meeting house, from Donegal Presbytery, equal to other vacancies within their bounds."

Since a house of worship was already erected and a deed for the land was executed February 9, 1741, to the trustees of the Presbyterians of Leacock for site of church and graveyard, it would seem probable that the church was organized in 1741.

The First Building.

As will be seen from the above the first building, a log structure, was erected in 1740. It was in use until 1754, when the present building (Old Leacock) was erected.

Supplies.

From its organization in 1741 until 1750, the congregation obtained occasional supplies.

The Great Schism.

In 1741 the great schism in the Presbyterian church over the Whitefield revival and evangelical movements, the parties to which were known as Old Side and New Side, occurred, and continued until 1758. Pequea and Leacock were in sympathy with the New Side and, separating from Donegal Presbytery, joined to New Castle Second Presbytery.

The First Pastor.

October 9, 1750, Pequea and Leacock united in extending a call to Rev. Robert Smith. This call he accepted and was ordained according to the New Castle (New Side) Presbyterial record, March 26, 1751, and installed over both churches. This relation was dissolved at Leacock, taking effect October 30, 1759, after which his labors were confined to Pequea and "The Grove."

The Second Building.

While Dr. Smith was pastor the second church building, the one that still stands, a stone structure, was erected on the site of the former building. Mr. John McCausland returned to his home in Ireland in 1752, and the following year brought with him the plan of Leacock church as it was erected in 1754. He brought with him also skilled mechanics who finished the church in a superior manner. It was dedicated some time in 1754.

Schism Healed.

In 1758, during the pastorate of Dr. Smith, the Old and New Side schism was healed, and in 1759 Leacock and Pequea were returned to the Presbytery of Donegal, and the Rev. Robert Smith, D. D., of the Presbytery of New Castle Second, became a member of the same.

Rev. Robert Smith was born in Londonderry, Ireland, in 1723. He was licensed to preach the gospel December 27, 1749, by New Castle (New Side) Presbytery. He was ordained to the ministry March 26, 1751, and died while pastor of Pequea, April 15, 1793, and is buried at Pequea.

Supplies.

During the period from 1759 to 1769 the congregation of Leacock depended on supplies. April 15, 1760,

Leacock was given permission to have supplies, and Leacock and Lancaster were counseled by Presbytery to seek together a settled minister.

The Second Pastor.

Mr. John Woodhull was licensed to preach by the Presbytery of New Castle August 10, 1769. August 16, 1769, he was dismissed by the Presbytery of New Castle to the Presbytery of Donegal. In that year a call was extended by Leacock and Lancaster to Mr. Woodhull.

The following is from the records of the New Castle Presbytery: "October 10, 1769. A petition from Lancaster and Leacock and a letter from Mr. Woodhull asking the Presbytery of New Castle to install Mr. Woodhull at Lancaster and Leacock" were presented. This request was refused, and probably because now these churches were properly under the jurisdiction of the Presbytery of Donegal.

July 31, 1770, the Presbytery of Donegal met at Lancaster and received Mr. Woodhull. Leacock was to pay ninety pounds for two-thirds of his time and Lancaster forty pounds for one-third of his time. August 1, 1770, he was ordained to the ministry at Leacock and installed.

In 1779 Mr. Woodhull asked to be dismissed from Leacock and Lancaster churches, the reason being that the numbers were so small and no prospect of building up a congregation, and that he had a call to a congregation in New Jersey, where his usefulness would be increased. The congregations replied that their numbers were increasing, and Leacock offered three hundred pounds per annum for two thirds of his time, during the depreciation of the currency, and would rise and fall with the times. Lancaster joined with Leacock in the petition against his removal, ask-

ing for one-third of his time. He persisted in his request and was released and dismissed to New Jersey.

In the year 1770, the first of Mr. Woodhull's ministry, Leacock and Lancaster presented a petition to Synod, asking to be set off from the Presbytery of Donegal and to be put under the care of the New Castle Presbytery, which was done.

Moderators of General Assembly.

The Leacock church has the unique distinction of having had two pastors who afterwards were Moderators of the General Assembly—Rev. Robert Smith, D.D., who was Moderator in 1790, and Rev. John Woodhull, D.D., who was Moderator in 1791.

Rev. John Woodhull was born in 1744, January 26. He was graduated from Princeton College September, 1766. While he was in college he was converted, and made a public profession of his faith. He studied divinity under Rev. John Blair at Faggs Manor. He was licensed to preach by New Castle Presbytery August 10, 1769. While pastor at Leacock he built the large stone mansion, still standing, south of the Pennsylvania Railroad, between Ronk's and Gordonville. There he entertained Whitefield. Later it was known as "Harmony Hall," the hospitable home of the Porters and Steeles, typical Presbyterians.

The Third Pastor.

October 30, 1780, Leacock, Lancaster and Middle Octorara united in a call for Mr. Nathaniel Welshard Semple, a licentiate of the Presbytery of New Castle. This call he accepted August, 1781. He was ordained to the ministry at Leacock the second Tuesday of December, 1781, and installed. After forty years of service he resigned his charge at a meeting of Presbytery in Lancaster September 25, 1821, and was released the next day.

Rev. Nathaniel W. Semple was born at Peach Bottom, York County, Pa., 1752. His grandparents came from Ireland. He prepared for college at Robert Smith's school at Pequea and was graduated from Princeton College, 1776. He studied theology under a private teacher and was licensed to preach by New Castle Presbytery in 1779. He died at Strasburg, Pa., August 26, 1834, in his eighty-third year. He was said to have been a very interesting and popular preacher, with a strong, full, and melodious voice. Rev. Samuel Martin, D.D., writing of him, said: "He was a popular preacher; and very few men appeared to better advantage in the pulpit. His fancy was quite abundant and truth flowed from his lips in very winning forms. He was much loved and heard with pleasure and profit."

Rev. Nathaniel W. Semple was a Commissioner from the Presbytery of New Castle to the General Assembly in 1793 and again in 1795.

Donegal Presbytery Dissolved.

In 1786 the Presbytery of Donegal was divided into two Presbyteries, one called the Presbytery of Baltimore, and the other the Presbytery of Carlisle, and from this time the Old Presbytery of Donegal ceased to exist.

Incorporation.

The congregation of Leacock was incorporated March 10, 1787, under the name and title of "The Presbyterian Congregation of the Township of Leacock."

Relation with Lancaster Dissolved.

With the resignation of Rev. N. W. Semple the connection of Leacock with Lancaster in one pastoral charge was dissolved.

The Fourth Pastor.

April 1, 1823, at Middle Octorara, Rev. Joseph Barr

was received from the Presbytery of Philadelphia by the Presbytery of New Castle. The next day, April 2, a call from the churches of Leacock and Middle Octorara was placed in his hands and accepted by him. He was installed pastor May 6, 1823.

The New Donegal.

In 1842 the New Donegal Presbytery was organized and Leacock was under its care.

September 17, 1844, Mr. Barr was released from Middle Octorara and thereafter Leacock had all his time. From this pastorate he was released April 22, 1846.

The Paradise Building.

The population rapidly increasing along the Lancaster and Philadelphia turnpike, a new house of worship, differently located, was needed to accommodate the people. The building was erected in the village of Paradise. It was begun in the spring of 1840 and was dedicated in November of the same year. Rev. Joseph Barr was largely instrumental in the erection of this church building.

The Fifth Pastor.

September 26, 1837, Mr. Philip J. Timlow was received by the Presbytery of New Castle as a candidate for the ministry. He was ordained May, 1839. In May, 1846, Rev. Philip J. Timlow, pastor of the Bellevue church, became supply of Leacock for six months, preaching alternate Sabbaths. Bellevue expressing its willingness to relinquish one-half of Mr. Timlow's time, Leacock extended him a call, which was presented to Presbytery September 1, 1846, for one-half his time. He was installed at Leacock November 4, 1846. From this pastorate he was released April 8, 1856, the dissolution to take effect May 1. During this pastorate of Mr. Timlow, he prepared and published a very com-

plete and exhaustive history of the Leacock church. This history was read to the congregation on Thanksgiving Day, November 23, 1854.

Improved Church Building.

During the pastorate of Mr. Timlow, in the winter of 1848, important improvements were made in the interior of the old church building; the pulpit and pews, which had been used for a century, were left unchanged.

The Sixth Pastor.

September 3, 1857, a call was extended to Licentiate Robert Gamble, in connection with Bellevue church, one-half time each. October 6, 1857, Mr. Gamble was received from the Presbytery of Philadelphia and accepted these calls. He was ordained to the ministry at Leacock, October 22, 1857, and installed pastor. He was released from his pastorate April 10, 1860.

Rev. Robert Gamble was born in Ireland and received his preparatory education there. He was graduated from Princeton College in 1854, and from Princeton Seminary in 1857. He was licensed to preach by the Old Presbytery of Philadelphia.

The Seventh Pastor.

April 9, 1861, Rev. John Elliott was received from the Presbytery of Huntingdon. At this meeting a call from Leacock for one-half time of Mr. Elliott was presented and accepted by him. This call was issued January 11, 1861. He was installed at Leacock June 4, 1861, at the church in Paradise. Finding the work in the two churches of Leacock and Bellevue too heavy, he resigned the pastorate at Leacock October 1, 1867, and was released from the same at Old Leacock October 10, 1867, remaining pastor of Bellevue.

Rev. John Elliott was a graduate of Washington and Jefferson College, class of 1849, and of the Western Seminary, class of 1852.

The Manse.

During the pastorate of Mr. Elliott, and very much through his exertions, the manse was built in Paradise.

The Eighth Pastor.

March 3, 1868, at a meeting of the congregation held at Leacock, Rev. Philip J. Timlow was recalled to the Leacock church. April 14, 1868, at Bellevue, Mr. Timlow accepted this call and was installed pastor May 5. He was released from this pastorate April 14, 1874, the dissolution to take effect May 3.

The Ninth Pastor.

September 28, 1874, Rev. Donald K. Campbell, of Aberdeen, Maryland, was called to the pastorate of Leacock church. From November of that year Mr. Campbell was on the field. He was received into the Presbytery of Westminster April 13, 1875, from the Presbytery of Baltimore, and accepted the call. He was installed pastor May 11, 1875, and was released from the pastorate October 21, 1876, the dissolution taking effect the first Sabbath of November.

Rev. D. K. Campbell was a native of Nova Scotia. He received his college education in Halifax and his theological education at Princeton. During his short ministry at Leacock, 110 persons were received into the church, 91 on profession of faith.

The Tenth Pastor.

March 14, 1877, a call was extended to Licentiate George Howard Duffield of the Presbytery of New Brunswick. April 10 he accepted this call. He was ordained to the ministry June 26, 1877, and installed pastor. From this relation he was released December 31, 1879, to take effect January 31, 1880.

The Eleventh Pastor.

August 7, 1880, Rev. Eber W. Gaylord, of the Presbytery of New Castle, was called to the Leacock church.

He was received into Presbytery and was installed at Paradise, October 22, 1880. He was released December 18, 1888, that he might accept a call to the church at Wrightsville, Pa.

While he was pastor he was largely instrumental in the remodeling of the church at Paradise, which added very much to its comfort and convenience. This work was done in 1881, and the church rededicated in the fall of the same year. The remodeling of the church at Paradise and repairing at Old Leacock cost about \$6,000.00.

The Twelfth Pastor.

April 30, 1889, Rev. David R. Workman, of the Presbytery of Zanesville, was called to the pastorate of the Leacock church. He was received June 12, 1889, and accepted the call. He was installed June 19. He continued in this pastorate for more than thirty years and until released by death April 6, 1920. During his pastorate at Leacock he received the degree of Doctor of Divinity from Wooster College. During his ministry at Leacock he received 441 on confession of faith.

Old Leacock Remodeled.

In 1903 the arched ceiling was removed and replaced by a flat ceiling of quartered oak, and memorial windows were added.

Anniversaries.

Two anniversaries at Leacock were observed while Dr. Workman was pastor:

The first, the Sesqui-centennial of the organization of the church, which was celebrated July 31, 1892, and at which Rev. Philip J. Timlow read a paper, bringing the history of the church down to that date.

The second, the 175th anniversary of the organization of the church and the 75th anniversary of the building of the church in Paradise, which was cele-

brated October 7 and 8, 1915. The services were held at Old Leacock on the afternoon of the 7th, and at Paradise in the evening of the 7th and the forenoon and afternoon of the 8th.

A Sad and Impressive Incident.

It was desired to celebrate the 25th anniversary of the pastorate of Dr. Workman in connection with the above, but his modesty led him to omit any reference to this event. Rev. Robert L. Clark was one of the speakers in the afternoon of the 8th and took it upon himself to make a feeling reference to the devoted work of Dr. Workman as preacher, pastor, and Presbyter. As he concluded his testimony, Ruling Elder Nathaniel J. LeFevre arose in the rear of the church and said, "Mr. Clark, I want to ask all in this congregation who endorse what you have said of Dr. Workman to arise." Immediately the congregation responded by rising to its feet, and almost immediately Mr. LeFevre was stricken with a fatal affection of the heart, was taken to a home near by and in a few moments expired. It was a sad, yet a delightful thing to go to his Master with such a testimony to the under-shepherd on his lips. Mr. LeFevre had been a member of the church for thirty-seven years and a Ruling Elder for twenty-nine years.

The Thirteenth Pastor.

In the spring of 1921, a call was extended to the Rev. Wesley L. Hemphill, Ph.D., of the Presbytery of North River to become the pastor of Leacock church. March 15, 1921, he was received into Westminster Presbytery and accepted the call. He was installed pastor the same day.

Sabbath Schools.

The Sabbath school at the church began about the time of the building of the church in Paradise. Mrs.

Joseph Barr, wife of the fourth pastor, conducted a school in the summer months in a barn in the west end of Beamstown.

A daughter of the Rev. Jacob Belville had a school in a vacant room over a store in the east end of Williamstown. This school was in operation in 1841.

Mrs. Caroline Hooker, later a missionary in Mexico, and Miss Mary Jane Slaymaker had a school in a public schoolhouse in Williamstown for some years.

Mrs. Brainerd Leaman had a school in her home a mile north of Leaman Place. A number of schools have flourished at different points during a long space of years.

Sons in the Ministry.

During the pastorate of Rev. David R. Workman, D. D., three young men entered the ministry: Henry K. Denlinger, D. D., now an Episcopal rector; Christian B. Eby, a Presbyterian pastor, and Robert DuBois Workman, a chaplain in the United States navy.

Home Missionary.

Miss Mary Denlinger, of the Leacock church, is a Home Missionary, working among the mountaineers at Jacks Creek, North Carolina.

Foreign Missionary.

Rev. Charles Leaman was born at Leaman Place, September 3, 1845. He was engaged in the Civil war and was on the flagship of Admiral Dahlgren. He was present at the taking of Fort Sumpter. He was graduated from Princeton College in 1871 and from Union Seminary, New York, in 1874, "in the days when that school of the prophets still held fast to the evangelical faith." He sailed for China in 1874, landing at Nanking, and was at that time the only foreigner there. The Han Si Men, the Mother Presbyterian church, the first Protestant church in Nanking, was built under his

supervision. His whole life as a missionary, for forty-six years, was spent in Nanking, and there in the Chinese burial ground his body lies along with many who were brought to Christ through his ministry and who worked with him in his labor of love. He died December 2, 1920, at the age of seventy-five years.

Pastors and Supplies.

| | |
|--|-----------|
| Supplies | 1741-1750 |
| Pastor, Rev. Robert Smith, D. D..... | 1751-1759 |
| Supplies | 1759-1769 |
| Pastor, Rev. John Woodhull, D. D..... | 1770-1779 |
| Supplies | 1779-1781 |
| Pastor, Rev. Nathaniel W. Semple, D. D.... | 1781-1821 |
| Supplies | 1821-1823 |
| Pastor, Rev. Joseph Barr..... | 1823-1846 |
| Pastor, Rev. Philip J. Timlow..... | 1846-1856 |
| Pastor, Rev. Robert Gamble..... | 1857-1860 |
| Pastor, Rev. John Elliott..... | 1861-1867 |
| Pastor, Rev. Philip J. Timlow..... | 1868-1874 |
| Pastor, Rev. Donald K. Campbell..... | 1875-1876 |
| Pastor, Rev. G. Howard Duffield..... | 1877-1879 |
| Pastor, Rev. Eber W. Gaylord..... | 1880-1888 |
| Pastor, Rev. David R. Workman, D. D..... | 1889-1920 |
| Pastor, Rev. Wesley L. Hemphill, Ph.D..... | 1921- |

Present Organization.

| | | |
|---|--------------------------------|--|
| Pastor, | Rev. Wesley L. Hemphill, Ph.D. | |
| Ruling Elders, S. Clayton Ranck, clerk..... | 9 years | |
| J. Z. Landis..... | 17 years | |
| Jacob N. Acker..... | 9 years | |
| Eckert S. McIlvaine..... | 9 years | |
| Martin B. Rutt..... | 9 years | |
| Abram W. Trout..... | 4 years | |
| Wilson P. Galt..... | 4 years | |
| Arthur S. Young..... | 2 years | |
| George M. May..... | 2 years | |

S. S. Superintendent, Jacob Z. Landis.

Pres. Board Trustees, J. N. Eaby.

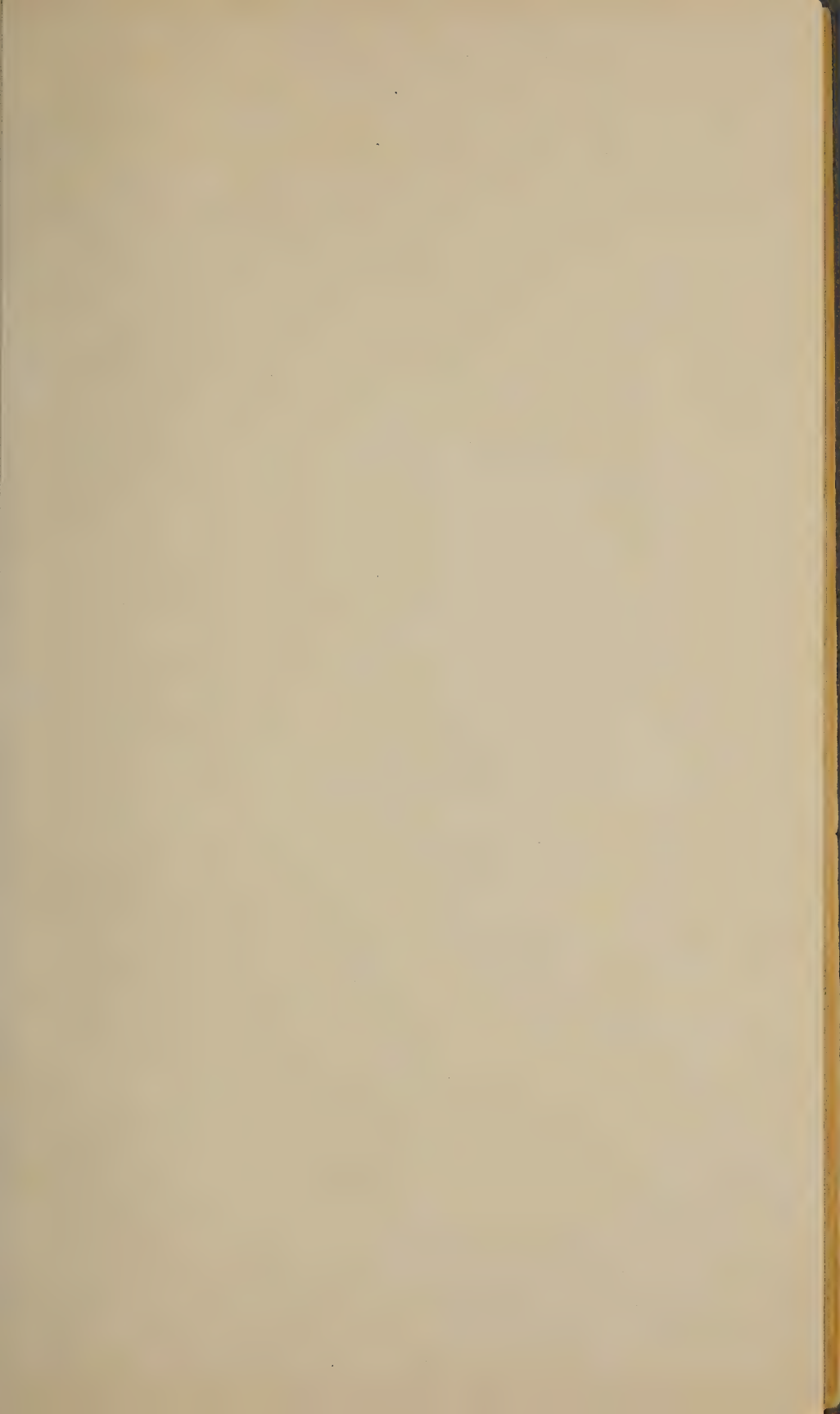
Membership of Church, 403.

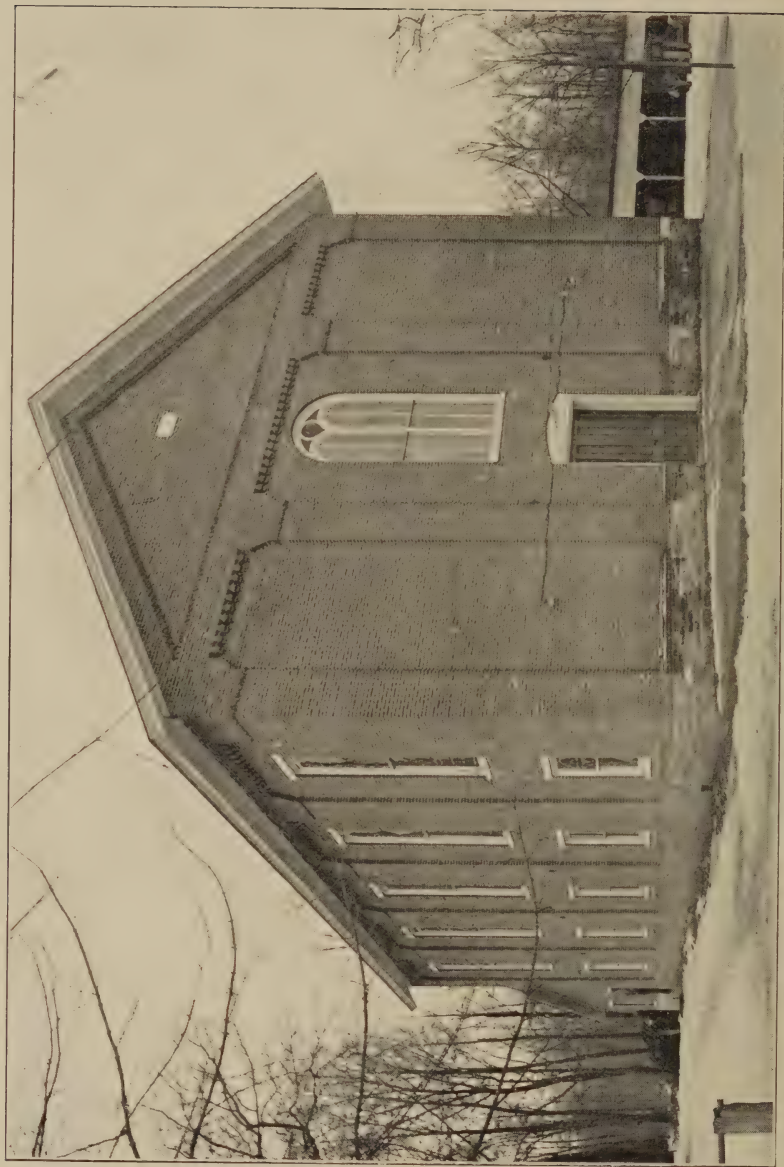
Membership of Sabbath School, 186.

Former Ruling Elders.

| | |
|---------------------------------|----------|
| Henry Slaymaker | |
| Colonel James Mercer | |
| John Craig | |
| Henry Slaymaker, Jr. | |
| Daniel Slaymaker | |
| George McIlvaine | 40 years |
| John Slaymaker | |
| William Slaymaker | |
| Robert McIlvaine | |
| Benjamin Bowers | |
| James Whitehill | |
| William McCausland | |
| George Duffield | |
| Samuel Slaymaker | |
| William B. Duffield, M. D. | |
| Captain John Slaymaker | |
| Nathaniel Watson | |
| Amos Slaymaker | |
| Moore Connell | 1826 |
| James Johnson | 14 years |
| David Sterling | 13 years |
| Nathaniel Sample | 39 years |
| John C. LeFevre | 19 years |
| Joel W. Lightner | 4 years |
| James P. McIlvaine | 33 years |
| Nathaniel E. Slaymaker | 28 years |
| Jonathan Leidigh | 3 years |
| Henry Barton | 19 years |
| John G. Offner | 14 years |
| Albert P. McIlvaine | 33 years |

| | |
|-----------------------------|----------|
| Brainerd Leaman, M. D..... | 23 years |
| Samuel R. Sample, M. D..... | 25 years |
| Andrew E. Moore..... | 28 years |
| Nathaniel J. LeFevre..... | 29 years |
| Henry P. Brackbill..... | 25 years |
| Emanuel H. Espenshade..... | 11 years |
| George N. Woods..... | 12 years |
| Theodore C. McIlvaine..... | 18 years |
| John C. Mylin..... | 5 years |
| Elam L. Kreider..... | 14 years |





LITTLE BRITAIN PRESBYTERIAN CHURCH
Nottingham, Pa.

LITTLE BRITAIN PRESBYTERIAN CHURCH.

1732.

The exact date of the organization of the Little Britain congregation cannot be determined as there seems to be no record of that event. It is thought to be from 1732-1734. There is a tombstone in the cemetery bearing the date of 1733, and this would indicate at least a meeting place at that time. If the congregation was organized so early, it must have been served by supplies for about thirty years. Some members were dismissed from Chestnut Level and helped to form the nucleus of this church. We find this record in the minutes of New Castle Presbytery under date of May 30, 1759, at West Nottingham,—“A number of the members of Chestnut Level congregation, within the bounds of Little Britain, having been regularly dismissed from said congregation, and annexed to Little Britain as a distinct congregation by the late First Presbytery of New Castle—they are to be supplied as a vacancy under the care of this Presbytery.” Little Britain asked for supplies, especially John Strain. The request was granted. October 15, 1760, Commissioners from Little Britain and Middle Octorara reporting, informed Presbytery of a plan to unite and support the gospel among them. These congregations were seeking for Rev. John Strain. April 21, 1761, these churches reported that they had united and agreed to divide the labors and expenses of the minister God should send them.

The First Building.

The first building was of logs but when it was erected and where it stood cannot be known.

April 29, 1762, John Scott asked Presbytery for permission to quit assembling at Chestnut Level because of age and infirmity and to attend and join in the erection of Little Britain occasionally or as often as he can. He desired to continue his membership at Chestnut Level.

The Second Building.

The second building was erected on the land of Mr. Scott and in the year 1763. It was of stone and remained until 1869 when it gave place to the present brick structure.

The First Pastor.

James Hunt was received from the Presbytery of Hanover March 2, 1763. March 3 the congregation of Little Britain presented a call for Mr. James Hunt for the whole of his time, Middle Octorara later agreeing to the same, and April 27, 1763, Presbytery dissolved the union between Little Britain and Middle Octorara. Messrs. McDowell, Finley, Strain, and Blair were appointed a committee to install Mr. Hunt at Little Britain Monday preceding the meeting of Presbytery in June next. This order for Mr. Hunt's installment was superseded by the action of Synod in setting Mr. Hunt off to the Presbytery of Donegal. The Rev. Robert Smith, D.D., reported to Presbytery (presumably Donegal) October 12, 1763, that Mr. James Hunt had been installed at Little Britain the third Tuesday of June. His salary was 90 pounds per year.

April 15, 1767, Little Britain presented to Presbytery a supplication saying their affections were alienated from Mr. Hunt and asking for a dissolution of the relation. They complained that he preached too few times, had visited one family in four years, was late at services, collected families together and visited them at the same time, and had private interviews with those whom he desired. Mr. Hunt defended himself and the

relation was not dissolved. The next day, April 16, 1767, Mr. Hunt resigned at Little Britain signing his resignation, "Your afflicted and unworthy laborer in the gospel." The relation was dissolved and Rev. John Strain preached April 23, 1767, and declared Little Britain a vacant congregation.

Of the Rev. James Hunt we have a very slender record. In Baltimore Town November, 1786, he was the clerk of Presbytery, also the next year. April 20, 1791, at Georgetown, D. C., he was the Moderator of the Presbytery of Baltimore, with which some of our churches were connected from 1786-1800.

Extended Influence.

A Mr. Andrews, who was a member of Piqua (Pequea) church moved to Frederick, Maryland, where, in 1767, his son John was born. The family moved to North Carolina and in 1773 settled on Cane Creek in the western part of Tryon county. In 1779 John Andrews made a confession of faith in the church of Little Britain, most of whose members had originally come from the neighborhood of a place of that name in Lancaster county, Pa. He studied theology and was licensed in 1794. Later he was ordained and, after spending several years in Kentucky, moved to Chillicothe, Ohio, where July 5, 1814, he issued the first copy of "The Weekly Recorder." He continued the publication of this paper for a number of years when it finally merged into "The Presbyterian Banner," which is the oldest religious newspaper north of the Mason and Dixon line.

Succession of Supplies.

For thirty-seven years, or until 1804, this church seems to have been dependent upon supplies. In 1769 the Little Britain church was given permission by Presbytery to apply to any Presbytery in the Synod for

supplies looking to the settlement of a pastor. It seems as though a call was extended to Mr. Josiah Lewis. This call he declined in 1772 and went on a mission to the Carolinas. In 1773 Rev. James Latta of Chestnut Level was appointed to preside in the Session of Little Britain. In the year 1774 a call was extended to a Mr. Dougal, which call he returned. In 1781 this church asked Presbytery to ordain Mr. George Luckey, who had been licensed in 1776. This request was not agreed to but Mr. Luckey completed this year of service and later became the pastor of the Centre church.

After 1786, when the Presbytery of Donegal ceased to be, Little Britain was regularly under the Presbytery of New Castle. It continued to ask supplies. April 6, 1790, Little Britain and West Nottingham asked for liberty to apply to the Presbytery of Lewiston for the labors of Mr. Francis Hindman, a candidate under its care. The application was not successful and October 6, 1790, the congregations of Little Britain and West Nottingham supplicated Presbytery for the labors of Mr. William Paxton as supply. He accepted and during the winter a call was extended him by the congregations of Little Britain and West Nottingham. This call was presented to Presbytery April 6, 1791. Mr. Paxton asked time for consideration which was granted. He held this call until April 4, 1792, when he declined it. In the meantime he supplied these churches. This church asked for supplies especially for Mr. Robert Cathcart.

In 1792 permission was granted to Little Britain and West Nottingham to apply to the Presbytery of Philadelphia for the labors of Mr. Harris. October 9, 1794, Little Britain asked for supplies and for permission to prosecute a call for a candidate under the care of the Baltimore Presbytery. The request was granted and

a call was presented to Mr. Samuel Martin at Baltimore November 27, 1794. He held the call under advisement and finally declined it to accept one to the Slate Ridge church. Supplies were asked for and allowed until 1803.

The Second Pastor.

September 28, 1803, at Lancaster, calls from Little Britain and Chestnut Level were presented for Mr. Charles Cummins, one-third time at Little Britain and two-thirds time at Chestnut Level. Presbytery allowed him to hold these calls until the next stated meeting. April 5, 1804, Mr. Cummins accepted the calls and on August 15, he was ordained to the gospel ministry and installed at Little Britain and Chestnut Level. (This was to have been done August 2, 1804, but for some reason the plan failed.)

This relation was continued until April 5, 1808, when Presbytery, at Mr. Cummins' request, dissolved the relation and declared the pulpit vacant. Mr. Cummins was dismissed to the Presbytery of Hudson to become a pastor there.

Stated Supply.

From 1808 to 1828 the church had supplies, and in 1828, October 22, at Oxford, the congregations of Little Britain and Chestnut Level asked permission of Presbytery to employ Mr. William Annan, a licentiate of the Presbytery of Baltimore, as supply, and the permission was granted. It is likely that when the six months for which he was engaged had expired, he ceased to supply the pulpit there, as April 7, 1829, Little Britain asked for supplies for the following six months.

The Third Pastor.

April 3, 1832, the congregations of Little Britain and Chestnut Level asked leave to employ Mr. John

Patton, a licentiate of West Hanover Presbytery, for the ensuing six months. This request was granted, and October 2, 1832, calls from Little Britain and Chestnut Level were presented for Mr. Patton, one-third time at Little Britain and two-thirds time at Chestnut Level. As Mr. Patton was not a member of Presbytery, the calls were laid on the table. November 21, 1832, Mr. Patton was received from the Presbytery of West Hanover, the calls from Little Britain and Chestnut Level placed in his hands and accepted. December 25, 1832, he was ordained at Chestnut Level, and installed as pastor of both churches. Dr. James Magraw presided, Dr. William Finney preached the sermon, and Dr. J. Miller Dickey gave the charges.

October 7, 1834, Mr. Patton requested leave to resign his pastoral charges. A committee of Presbytery was appointed to visit said congregations in order to adjust, if possible, the existing grievance. October 31, 1834, this committee reported, "advising that the relations be dissolved because his prospects for further usefulness are diminished." Presbytery dissolved the relation. Later Rev. John Patton was secretary of the Philadelphia Educational Society.

The Fourth Pastor.

April 7, 1835, Rev. Lindley C. Rutter of the Presbytery of Carlisle was made a corresponding member. April 8 calls from Little Britain for one-third, and from Chestnut Level for two-thirds of his time were presented to Presbytery at New London, for Rev. Lindley C. Rutter, who expected at this time to have his letter of dismissal. April 27, 1835, Mr. Rutter was received from the Presbytery of Carlisle, the calls placed in his hands and accepted. May 22, 1835, Mr. Rutter was installed as pastor of both congregations.

Under Donegal Presbytery.

In 1842, Donegal Presbytery was restored after fifty-six years and this church was under its care.

October 8, 1856, a petition was presented to Presbytery at Chestnut Level asking that they, Chestnut Level, might have services every Lord's Day. The matter was referred to a committee and the congregations. The result of these negotiations is not known, but October 4, 1859, at Middle Octorara, Mr. Rutter offered his resignation of the charge of Little Britain so as to give his whole time to Chestnut Level. At Donegal April 10, 1860, he was released from Little Britain and that pulpit was declared vacant the next Sabbath. He was pastor of that field for twenty-five years.

The Fifth Pastor.

June 12, 1860, at Strasburg, a call from the Little Britain church for Licentiate Robert Alexander was presented to Presbytery. At Little Britain, August 7, 1860, Mr. Alexander was received from the Presbytery of St. Clairsville, accepted the call and was ordained to the gospel ministry and installed pastor at Little Britain the same day. At his own request the relation was dissolved December 4, 1866, to take effect December 9.

Rev. Robert Alexander, D.D., was a student at the Free Church College, Edinburgh, Scotland. He was graduated from Princeton Seminary in 1858. He was a faithful preacher of the word and a man of fine personality. After a successful pastorate in the Presbytery of St. Clairsville, Ohio, he became editor of the "Presbyterian," and died while working in that capacity.

The Sixth Pastor.

October 4, 1864, Rev. Solomon McNair was received into the Presbytery of Donegal at Union church from

the Presbytery of Newton. At Middle Octorara October 1, 1867, a call was presented for the pastoral services of Mr. McNair, which he accepted, and he was installed at Little Britain October 12, 1867. He was released by death December 29, 1873.

Rev. Solomon McNair was not a stranger to Donegal Presbytery as he held two pastorates within her bounds. He was a man of dignified demeanor, deep piety, and of slow but weighty speech.

Manse.

During the ministry of Rev. Solomon McNair a well appointed frame manse was erected.

The Third Building.

It was during the ministry of Mr. McNair that the third building, the present brick structure, was erected. This work was begun in 1869 and the building was one of the memorials in the Presbytery of the Reunion of the Old and New School branches of the church.

The Seventh Pastor.

September 30, 1874, at Strasburg, Candidate John Boyd was received from the Presbytery of New York. Mr. Boyd had not taken the full course required of our students, but had what he regarded as a great vision calling him to preach the gospel. He was examined and licensed conditionally, that he pursue further his studies in Theology, Church History and Church Government. At Hopewell, December 1, 1874, a call from Little Britain was presented for the pastoral services of Mr. Boyd. He accepted the same and was ordained and installed at Little Britain December 22, 1874. He was released from his pastoral charge December 22, 1875, after a pastorate of exactly one year.

The Eighth Pastor.

September 26, 1876, at Slate Ridge, Licentiate Alonzo Michael was received from the Presbytery of Balti-

more. A call from the Little Britain church for his pastoral services was presented to him and accepted by him. He was ordained at Little Britain October 6, 1876, and installed pastor of that church.

Because of existing difficulties, Mr. Michael presented his resignation of the Little Britain charge April 12, 1881, at a meeting of the Presbytery in York. The matter was referred to a committee which, after hearing Mr. Michael and the representatives of the congregation recommended that the relation be dissolved, and, inasmuch as the trouble was likely to occur under a successor, that a committee be appointed to visit the Little Britain congregation and by wise counsel seek to make this impossible. The relation was dissolved, to take effect the first Sabbath of May, 1881, and the committee to visit the congregation was appointed.

The Ninth Pastor.

June 1, 1882, at Little Britain, Licentiate Joseph Brown Turner was received from the Presbytery of Pittsburgh, and accepted a call to the Little Britain church. He was ordained to the gospel ministry and installed pastor the same day. This relation existed for over four years and was terminated at the request of Mr. Turner September 7, 1886. Rev. Joseph B. Turner was an earnest advocate of temperance and while at Little Britain did much to further the cause.

The Tenth Pastor.

June 8, 1887, at Little Britain, Rev. George Buckle was received from the Presbytery of Maryland, and accepted a call that had been extended to him by the Little Britain church. He was installed pastor the same day. Rev. George Buckle was released from this pastorate at his own request July 20, 1889.

The Eleventh Pastor.

June 18, 1890, Candidate James T. MacLean was received from the Presbytery of Platte. He was licensed to preach the gospel at Little Britain, and accepted a call from that church. He was ordained and installed the same day. He resigned his charge February 11, 1901, and was released.

The Twelfth Pastor.

July 26, 1901, at Little Britain, Licentiate Thomas Grier Koontz was received from the Presbytery of Carlisle and accepted a call to that church. He was ordained to the gospel ministry and installed pastor the same day. Mr. Koontz resigned the pastorate September 12, 1905, and was released.

The Thirteenth Pastor.

The Rev. Alvin Converse Sawtelle was received into the Presbytery of Westminster from the Presbytery of Lackawanna, June 6, 1906. The Little Britain church extended him a call, which he accepted, and he was installed October 11, 1906. This relation was dissolved at his request June 10, 1908.

The Fourteenth Pastor.

June 9, 1909, Candidate Alexander Thompson was received from the Presbytery of Huntingdon. On the 23rd of June he was licensed to preach and accepted a call from the Little Britain church. He was ordained to the gospel ministry and installed pastor the same day. At his request the relation was dissolved June 9, 1915.

The Fifteenth Pastor.

November 4, 1915, at Little Britain, Rev. George Allen Leukel was received from the Presbytery of Lehigh. He accepted a call to the Little Britain church and was installed pastor the same day. This relation was dissolved at Centre, September 13, 1921, to take

effect September 30. Mr. Leukel was dismissed to the Presbytery of Chester.

During the ministry of Mr. Leukel, on the 25th of August, 1921, Mrs. Alexander, widow of Rev. Robert Alexander, D.D., the fifth pastor of Little Britain church, celebrated her 80th birthday by a visit to the Little Britain manse, where she came as a bride many years before. With her were three children, two of whom were born at Little Britain. One of these was Miss Clara M. Alexander, present editor of the home department of *The Presbyterian*. This visit had been carefully arranged by her children as the most fitting way of celebrating this anniversary. Rev. and Mrs. Leukel aided in the successful execution of the plan.

The Sixteenth Pastor.

January 10, 1922, at Little Britain, Rev. William H. Davies was received from the Presbytery of New Castle. He accepted a call and was installed pastor the same day.

Pastors and Supplies.

| | |
|---|-----------|
| Supplies | 1732-1763 |
| Pastor, Rev. James Hunt..... | 1763-1767 |
| Supplies | 1767-1780 |
| Supply, Licentiate George Luckey..... | 1781- |
| Supplies | 1782-1790 |
| Supply, Licentiate William Paxton..... | 1790-1792 |
| Supplies | 1792-1804 |
| Pastor, Rev. Charles Cummins..... | 1804-1808 |
| Supplies | 1808-1828 |
| Supply, Licentiate William Annan..... | 1828- |
| Supplies | 1828-1832 |
| Pastor, Rev. John Patton..... | 1832-1834 |
| Pastor, Rev. Lindley C. Rutter, Sr..... | 1835-1860 |
| Pastor, Rev. Robert Alexander, D.D..... | 1860-1866 |
| Pastor, Rev. Solomon McNair..... | 1867-1873 |

| | |
|--|-----------|
| Pastor, Rev. John Boyd..... | 1874-1875 |
| Pastor, Rev. Alonzo Michael..... | 1876-1881 |
| Pastor, Rev. Joseph B. Turner..... | 1882-1886 |
| Pastor, Rev. George Buckle..... | 1887-1889 |
| Pastor, Rev. James P. McLean..... | 1890-1901 |
| Pastor, Rev. Thomas Grier Koontz, D.D..... | 1901-1905 |
| Pastor, Rev. Alvin C. Sawtelle..... | 1906-1908 |
| Pastor, Rev. Alexander Thompson..... | 1909-1915 |
| Pastor, Rev. George A. Leukel..... | 1915-1921 |
| Pastor, Rev. William H. Davies..... | 1922- |

Present Organization.

| | | |
|---|-------------------------|--|
| Pastor, | Rev. William H. Davies. | |
| Ruling Elders, E. Earl Walton, Clerk..... | 5 years | |
| James P. Evans..... | 32 years | |
| John A. Scott..... | 17 years | |
| Fred L. Cauffman..... | 17 years | |
| G. W. Gillespie, M.D..... | 17 years | |
| J. J. Shaffer..... | 17 years | |
| Lindley King | 5 years | |

S. S. Superintendent, John J. Shaffer.

Pres. Board Trustees, Edgar Shoemaker.

Membership of Church, 518.

Membership of Sabbath School, 395.

Former Ruling Elders.

| | |
|---------------------|------------------|
| John Scott. | Alexander Ewing. |
| Robert Love. | James Neeper. |
| Thomas Killough. | Robert Maxwell. |
| Samuel Neeper. | John Evans. |
| William McCullough. | |

| | |
|-------------------------|----------|
| J. Franklin Paxson..... | 26 years |
| George M. Evans | 17 years |
| John Reed | 30 years |
| James K. Drennen..... | 21 years |
| James Black | 1 year |
| William Black | 51 years |

| | |
|-------------------------|----------|
| Ross A. McCommon..... | 35 years |
| Haines Brown..... | 21 years |
| Joseph S. Harry..... | 20 years |
| William T. Drennen..... | 4 years |
| E. Moss Zell, M.D..... | 26 years |
| William Reed | 9 years |

THE ENGLISH PRESBYTERIAN CHURCH OF MARIETTA.

1822.

Presbyterianism secured its first foothold in Marietta in 1814, when in the old Bell schoolhouse a Sunday school was organized, which became known as Presbyterian. This Sunday school continued its work, and Rev. William Kerr, pastor at Donegal, preached at Marietta for years and endeavored to get the church started. Just before the church building was completed and the organization effected, he died.

October 31, 1822, at Lancaster, "A request was presented by the pew holders of a meeting house at Marietta to be taken under care of Presbytery, and that measures might be adopted for their organization as a Presbyterian church." This request was granted, and Rev. Stephen Boyer, pastor at Columbia, and Rev. Francis Alison Latta, pastor at Chestnut Level, were appointed a committee to organize the church. The church was organized December 18, 1822, with thirty-two members, who were received from the Donegal church.

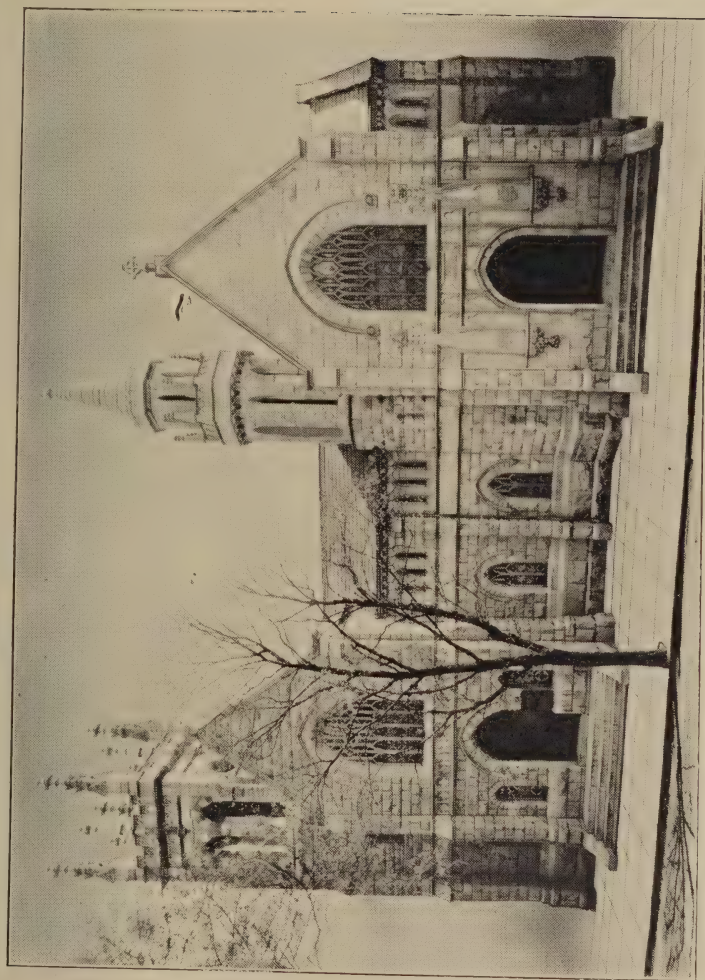
The first Ruling Elders were John Wilson, Thomas Dickey, Jr., William H. Duffield, James Sterrett, and James Agnew.

The First Building.

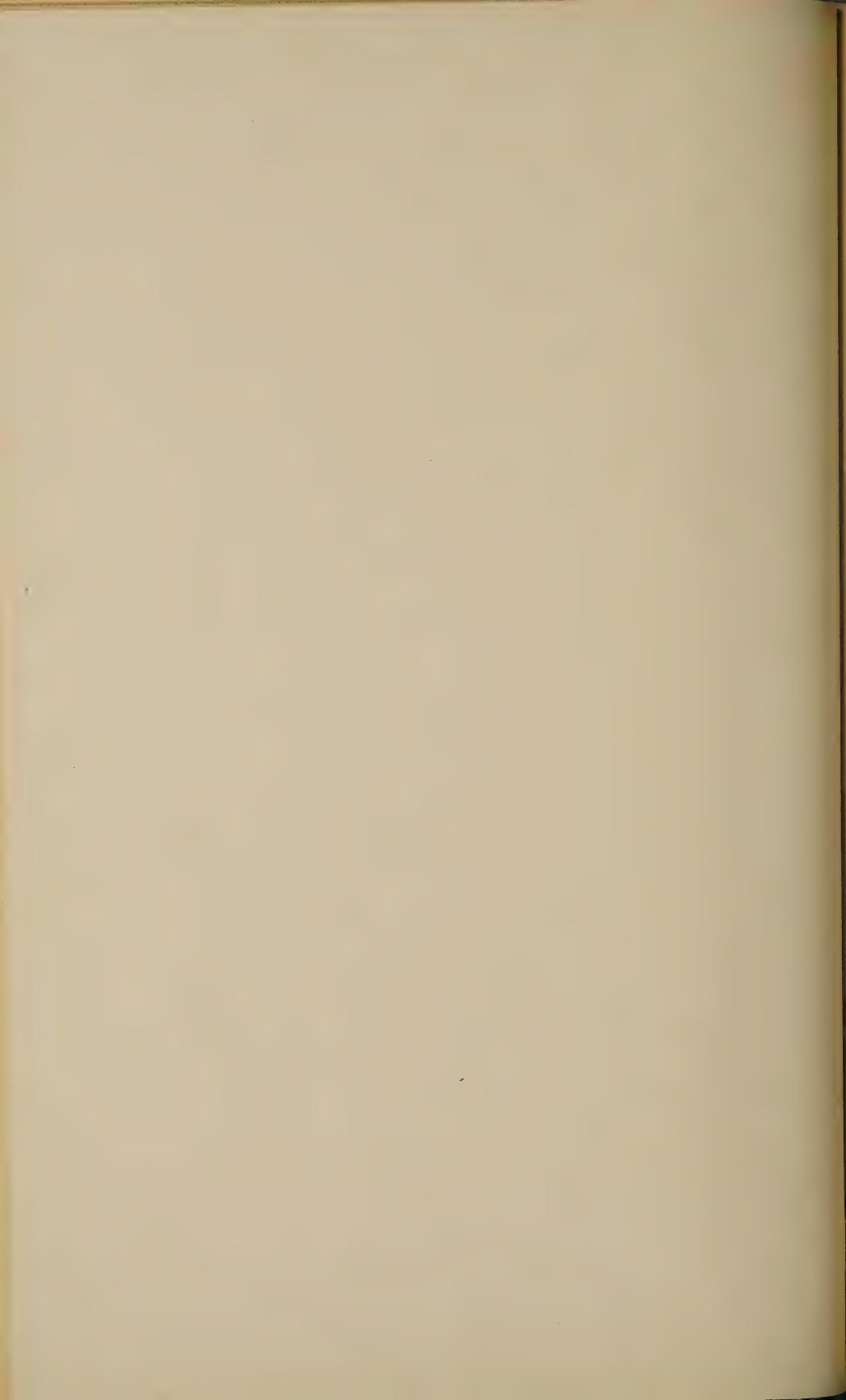
The first building, a red brick structure, was begun in 1821 and completed in October, 1822. It stood on North Gay Street.

The First Pastor.

The pulpit seems to have been supplied until 1824, when, on the 6th of April, at Head of Christiana, a call was presented for Rev. Orson Douglass, pastor at Done-



ENGLISH PRESBYTERIAN CHURCH AND CHAPEL
Marietta, Pa.



gal, for a part of his time. This call he accepted and he was installed the first Friday of June, 1824. He was released May 12, 1836.

The Second Pastor.

April 4, 1837, at Bellevue, calls from Marietta and Donegal, issued April 3rd, were presented for the pastoral services of Licentiate Thomas Marshall Boggs, one-half time each, presumably. The salary was \$100.00 from each church. He accepted these calls and was ordained to the ministry at Donegal, April 25, 1837, and installed at Marietta the same day. This pastorate was terminated by the death of Mr. Boggs, November 10, 1850.

Transferred to Donegal Presbytery.

During the pastorate of Mr. Boggs the church passed from the care of the New Castle Presbytery to that of the New Donegal, which was organized in 1842.

Separation from the Mother Church.

With the close of the pastorate of Rev. T. Marshall Boggs, the Marietta church was separated entirely from the mother church, Donegal.

The Third Pastor.

October 22, 1851, Licentiate William A. Rankin was received from the Presbytery of Carlisle. At Marietta, December 11, 1851, he accepted a call from the Marietta church and was ordained to the ministry and installed pastor the same day. He was released from this pastorate because of ill-health, May 30, 1854.

During the pastorate of Mr. Rankin the second building was erected and the location was changed from Gay to Market Street. This building, a brick structure with belfry, was begun in 1853 and completed in 1854.

The Fourth Pastor.

After a vacancy of almost two years, April 9, 1856, at Paradise, a call from Marietta was presented for the

pastoral services of Rev. Philip J. Timlow. He accepted the same and a committee was appointed to install him "at such time as may be convenient to the parties." This committee reported, October 7, 1856, that it had not performed the duty assigned to it, and Mr. Timlow was given until the next stated meeting of Presbytery to reconsider his acceptance of the call to Marietta. There is no further record in this matter until October 7, 1857, when Presbytery appointed supplies for the Marietta pulpit, two each month, until April 11, 1858. At this meeting Rev. Philip J. Timlow informed Presbytery, through the Stated Clerk, that he had received a call from the Second Presbyterian church of Alexandria, Va., and desired permission to labor without the bounds of the Presbytery for six months. The Stated Clerk was directed to write Mr. Timlow, requesting him either to accept the call from the church at Marietta, now in his hands, or return the same to the Presbytery at or before its next meeting. At a meeting of Presbytery, April 12, 1859, Rev. P. J. Timlow, after making a statement, was appointed stated supply for the Marietta church until the next stated meeting of Presbytery, with the understanding that at the said meeting "he will either accept or decline the call from it now in his hands." October 5, 1859, Mr. Timlow, because of the length of time that had elapsed since the call from Marietta had been made, declined the same. He was appointed stated supply of the Marietta church until the next stated meeting of Presbytery.

April 10, 1860, at Donegal, the church of Marietta presented to Presbytery a new call for the pastoral services of Rev. P. J. Timlow, which he accepted, and was installed pastor, May 1, 1860. From this pastorate he was released April 11, 1865, at Mount Joy.

The Fifth Pastor.

October 20, 1865, Rev. William A. Flemming was received from the Presbytery of Huntingdon and accepted a call from the Marietta church. He was installed November 7, 1865. He was released from this pastorate on his own request, December 3, 1867. His request was made November 19.

The Sixth Pastor.

Licentiate William J. Bridells was received from the Presbytery of Philadelphia, October 6, 1868, and accepted a call from the Marietta church. He was ordained to the ministry at Marietta, October 21, 1868, and installed pastor of the church. This relation was dissolved by the Presbytery, January 15, 1878. (Rev. William J. Bridells was suspended from the ministry, December 1, 1879. He was deposed and excommunicated, April 20, 1880.)

The Marietta Schism.

April 8, 1878, an application was made to the Presbytery of Westminster for the organization of a second Presbyterian church in Marietta. The occasion for this application was a schism in the church over the release of the last pastor. This application was refused. Those making it later sought and secured encouragement from the German Reformed church, and they were organized by that body.

Change in Name of Presbytery.

During the pastorate of Mr. Bridells the reunion between the Old and the New School branches of the Presbyterian church occurred and the name of the Presbytery was changed from Donegal to Westminster.

The Seventh Pastor.

After a vacancy of more than a year the church extended a call to Licentiate John McElmoyle of the Presbytery of Baltimore. He was received April 8, 1879,

and accepted this call. He was ordained to the ministry at Marietta, April 23, 1879, and installed as pastor. He was released February 19, 1883, the dissolution to take effect March 1.

The Eighth Pastor.

Licentiate George H. Hickman was received from the Presbytery of Washington, June 24, 1884, and accepted a call from the Marietta church. He was ordained to the ministry and installed the same day. From this pastorate he was released September 18, 1888.

During the pastorate of Mr. Hickman the church building was improved by the erection of an entrance tower.

The Ninth Pastor.

February 14, 1889, Rev. A. Thompson Stewart, licensed by the Presbytery of Westminster in 1882, was received from the Presbytery of Lehigh and accepted a call from the Marietta church. He was installed at Marietta, March 6, 1889. From this pastorate he was released April 12, 1904, the dissolution to take effect June 19.

The Manse.

This church has a modern manse, erected in 1890, during the pastorate of Mr. Stewart.

Chapel Erected.

During the pastorate of Mr. Stewart the chapel, the gift of John H. Grove, M.D., was erected in 1898-1899. It is a fine building of Avondale stone and is complete in every respect. The cornerstone was laid on June 23, 1898, and the building dedicated September 18, 1899.

The Tenth Pastor.

April 11, 1905, Rev. William E. Steckel was received from the Presbytery of Huntingdon and accepted a call from Marietta. He was installed April 19, 1905. His

pastorate terminated October 12, 1908, he having been released October 1.

The Eleventh Pastor.

Rev. Ralph W. Illingworth was received from the Presbytery of West Jersey February 11, 1909, and accepted a call from Marietta. He was installed pastor at Marietta February 11, 1909. From this pastorate he was released May 20, 1912.

During this pastorate, in 1909, the second building was remodeled and much improved. A memorial front, the gift of Mrs. John H. Grove, was built, the cornerstone being laid July 24. This front was of Avondale stone and conforms to the chapel erected a few years before. An organ space was added to the rear of the church and a pipe organ installed. The church was also refurnished. The remodeled building was rededicated January 1, 1911.

The Twelfth Pastor.

October 21, 1912, Rev. Edward F. Reimer was received from the Presbytery of Huntingdon and accepted a call to the Marietta church. He was installed pastor October 22. From this pastorate he was released July 24, 1914, the dissolution to take effect September 1, 1914.

The Thirteenth Pastor.

December 29, 1914, Rev. Arthur Richards was received from the Presbytery of Chester and accepted a call from the Marietta church. He was installed pastor the same day. From this pastorate he was released, because of ill health, December 15, 1920.

The Fourteenth Pastor.

The Presbytery of Westminster met at Donegal June 14, 1921, for the purpose of receiving Rev. Arthur R. Porter and placing in his hands a call from the Marietta church. Mr. Porter's letter of dismissal not having arrived he could not be received, and as there was an

irregularity in the call it was returned to the Session to be put in order. Mr. Porter was received June 28, 1921, and accepted the call from the Marietta church. He was installed the same day.

Anniversary.

The centennial anniversary of the founding of the Marietta church was celebrated October 22-29, 1922.

Chapel Sunday School.

The Furnace Chapel Sunday school was organized June 6, 1886.

Incorporation.

This church was incorporated in October, 1824, under the title "The English Presbyterian Church of Marietta, Pennsylvania."

Son in the Ministry.

This church has one son in the ministry, Rev. Esty E. Grosh.

Pastors and Supplies.

| | |
|--|-----------|
| Supplies | 1822-1824 |
| Pastor, Rev. Orson Douglas..... | 1824-1836 |
| Pastor, Rev. T. Marshall Boggs..... | 1837-1850 |
| Pastor, Rev. William A. Rankin..... | 1851-1854 |
| Supplies | 1854-1858 |
| Stated Supply, Rev. P. J. Timlow..... | 1859-1860 |
| Pastor, Rev. Philip J. Timlow..... | 1860-1865 |
| Pastor, Rev. William A. Flemming..... | 1865-1867 |
| Pastor, Rev. William J. Bridells..... | 1868-1878 |
| Pastor, Rev. John McElmoyle..... | 1879-1883 |
| Pastor, Rev. George H. Hickman..... | 1884-1888 |
| Pastor, Rev. A. Thompson Stewart..... | 1889-1904 |
| Pastor, Rev. William E. Steckel..... | 1905-1908 |
| Pastor, Rev. Ralph W. Illingworth..... | 1909-1912 |
| Pastor, Rev. Edward F. Reimer..... | 1912-1914 |
| Pastor, Rev. Arthur Richards..... | 1914-1920 |
| Pastor, Rev. Arthur R. Porter..... | 1921- |

Present Organization.

| | | |
|----------------|-------------------------|----------|
| Pastor, | Rev. Arthur R. Porter. | |
| Ruling Elders, | W. W. Wikel, Clerk..... | 14 years |
| | Joseph L. Brandt..... | 31 years |
| | H. Burd Cassel..... | 31 years |
| | John S. Simons..... | 7 years |
| | John P. Schock..... | 7 years |
| | Henry S. Hiestand..... | 1 year |
| | John L. Summy..... | 1 year |
| | F. F. Schaffner..... | 1 year |

S. S. Superintendent, John P. Schock.

Pres. Board Trustees, B. Frank Hiestand.

Membership of Church, 218.

Membership of Sabbath School, 276.

Former Ruling Elders.

| | |
|----------------------------|----------|
| John Wilson..... | 1822 |
| Thomas Dickey, Jr..... | 1822 |
| William H. Duffield..... | 1822 |
| James Sterrett..... | 1822 |
| James Agnew..... | 1822 |
| James Steele..... | 1826 |
| James Wilson..... | 1826 |
| Jacob Stahl..... | 50 years |
| Henry Spiece..... | 1836 |
| Samuel Lindsay..... | 10 years |
| Abram W. Cassel..... | 28 years |
| S. P. Sterrett..... | 34 years |
| Lewis Z. Lindemuth..... | 16 years |
| Theophilus Hiestand..... | 2 years |
| John C. Swiler..... | 15 years |
| H. M. Alexander, M.D..... | 1 year |
| Simon B. Cameron..... | 15 years |
| George Mable..... | 14 years |
| H. A. Mowery, M.D..... | 12 years |
| George L. Cassel, M.D..... | 6 years |

MIDDLE OCTORARA PRESBYTERIAN CHURCH.

1727.

The valley in which the Middle Octorara church is situated was settled in the main by Scotch and Scotch-Irish Covenanters and Presbyterians of the strictest sort. They believed in the Bible, in the deity of Jesus Christ, and in the ministry of the Word. Of this material the Middle Octorara congregation was formed.

Oftentimes there is history in a name and we believe this is true here. Through the community flows one branch of the Octorara Creek, and this with the fact that many of the people formerly worshiped at Upper Octorara may account for the use of the word Octorara, while the fact that the church is located about midway between Upper Octorara, near Parkesburg, Pa., and Lower Octorara, near Rising Sun, Md., may account for the word Middle.

The distance to Upper Octorara was long and in 1727 a petition was presented to the Presbytery of New Castle for a separate organization. This petition was granted and thus the date 1727 is definitely fixed.

The First Pastor.

October, 1727, the people on the west side of the Octorara asked for one-third of the labors of Rev. Adam Boyd. It appearing that they could raise fifty-one pounds and that the site selected for their meeting house was nine miles distant by one road and eleven miles by another from the Octorara house, Mr. Boyd was directed to spend every sixth Sabbath at Middle Octorara. Mr. Boyd thus became the quasi pastor, it



MIDDLE OCTORARA PRESBYTERIAN CHURCH
Quattville, Pa.



being sometimes true in that day that the pastor of the Mother church was the pastor of the colony, even though not installed. This relation continued until 1730.

Pastor Called.

In the fall of 1730 Rev. John Thomson accepted a call from Middle Octorara and the second Wednesday of October was fixed for his installation. There seems to be no record of the installation having occurred and being harassed by dissensions in the congregation he left in 1732 and went to Chestnut Level.

Supplies.

Rev. Thomas Craighead was appointed stated supply, after the departure of Mr. Thomson, but accepting a call to Pequea in 1733 he remained but a short time.

From 1733 to 1735 it is likely supplies were furnished by Presbytery.

The First Building.

It is not known when the first building was erected, but the petition to Presbytery in 1727 indicates that a site had been selected. The deed given for the land in 1738 by John, Thomas and William Penn, sons of William Penn, indicates that the house was built prior to that time as mention is made of a meeting house previously erected on the property. The oldest grave in the cemetery bears the date of 1732 and this indicates that the graveyard was in use before the land was purchased. The first building must have been erected between 1730 and 1738.

It was probably a community church as it was built jointly and was used alternately by Presbyterians and Covenanters.

About 1894, when workmen were engaged in improving the graveyard, the foundation of the first church building was discovered. It stood between the Keylor

monument and the slab that marks the grave of Rev. John Cuthbertson, the first Covenanter minister in America, and who preached at Middle Octorara for forty years and joined in forming the Associate Reformed church.

The Second Pastor.

June 5, 1734, Mr. Alexander Craighead, son of Thomas Craighead, was received into the Presbytery of Donegal. He was licensed to preach October 8, 1734, and sent to Middle Octorara and "over the river," the first to whom that duty was assigned. April 9, 1735, he was called to Middle Octorara. His salary was sixty pounds. He accepted the call June 11 and was ordained to the ministry November 18, 1735, and installed pastor.

Mr. Craighead was a zealous promoter of the Great Revival accompanying Whitefield through Chester county, making the woods ring, as they rode, with their songs of praise. In opposition to the wishes of his Session and most of his congregation he carried the gospel to the people of New London. Some of his people complained of his requiring them, when having children baptized, to adopt the "Solemn League and Covenant." Mr. Craighead claimed that ministers should not be confined within one congregation, but should roam as evangelists wherever they wished.

December 9, 1740, a meeting of the Presbytery was held at Middle Octorara to investigate the charges against Mr. Craighead. He preached a sermon from "They be blind leaders of the blind" and inveighed against "Pharisee preachers" and the Presbytery as given over to "judicial blindness." At the close of the service the people were invited to repair to "The Tent," which had been erected on the grounds, and hear his defense. The Presbytery remained in the church to proceed with the business but the people, raising a

tumult, compelled it to withdraw. The Presbytery went to "John Reed's house" and continued its sessions. The next day Mr. Craighead appeared in Presbytery, and, having read his defense, declined its jurisdiction. The Presbytery suspended him but resolved that if he should signify his repentance to any member, a meeting should be called at once so as to remove the suspension. Mr. Craighead sat in the Synod of 1741, and a protest being made, he and his party, finding themselves in the minority, withdrew.

During the pastorate of Mr. Craighead, the farm, which the congregation still owns, was purchased at a price of about seventy-five cents per acre. The ministry of Mr. Craighead closed in 1741 when he went to Virginia. He rendered valuable service to the church and, as Webster says, "died in March, 1766, leaving behind him the affectionate remembrance of his faithful, abundant, and useful labors."

There seem to be no records from 1741 to 1753, but it is likely supplies were furnished by Presbytery.

Supplies.

"In 1753 Rev. Evander Morrison united with New Castle Presbytery and labored at Middle Octorara then occupied by Cuthbertson of the Reformed Presbytery. The New Side and the Covenanters worshiped in the same house, at different times. Morrison and Cuthbertson warmly debated the points in controversy, with the result increased alienation." (Webster.)

Through the influence of Mr. Morrison and Mr. Cuthbertson about six acres of land were sold from the farm of the Middle Octorara church to the Covenanters, who erected a large stone church upon it in the same year, 1754. As Mr. Morrison, according to Webster, succeeded Mr. Whittlesey at Slate Ridge and Chanceford, his stay at Middle Octorara must have been brief.

From 1756 to 1780 the pulpit of the Middle Octorara church was supplied by Presbytery. In 1760 an effort was made, October 16, by Middle Octorara and Little Britain through New Castle Presbytery, to unite and secure the services of Rev. John Strain, but he accepted a call to Slate Ridge and Chanceford in 1762.

In 1770 a call was extended to Rev. James Anderson, but this call he declined.

The Third Pastor.

In the fall of 1780 Middle Octorara, Leacock and Lancaster extended a call to Licentiate Nathaniel W. Semple of the Presbytery of New Castle. He accepted the call in August, 1781, and was ordained to the ministry at Leacock the second Tuesday of December and installed. He was released from this pastorate at Lancaster, September 26, 1821, he having offered his resignation the day before.

The Second Building.

During the pastorate of Mr. Semple the second church building was erected. This building was of stone, with high window sills—so high that it was difficult to see out when sitting in the pews. It has been said that they were constructed on purpose to accomplish that end. In April, 1790, the New Castle Presbytery sat at Middle Octorara.

The Fourth Pastor.

April 1, 1823, Rev. Joseph Barr was received from the Presbytery of Philadelphia, and accepted the calls from Middle Octorara and Leacock. He was installed the first Tuesday in May. He continued in charge of these two churches until September 17, 1844, when, because of ill health, he was released from Middle Octorara, continuing at Leacock. After this pastorate, Middle Octorara and Leacock were no longer associated in the pastoral relation.

Rev. Joseph Barr was born December, 1791, near New Castle, Del., and at the age of seventeen united with the Presbyterian church in New Castle. He was graduated from the University of Pennsylvania and studied divinity under private teachers. He was licensed to preach September 29, 1812, by the Presbytery of New Castle. Because of ill health, induced by the double duty of preaching and teaching, he made a visit to Lancaster county in the spring of 1823, which resulted in his settlement at Middle Octorara and Leacock. In April, 1846, he was dismissed to the Presbytery of New Castle and engaged in ministerial work within its bounds. Mr. Barr had a vigorous mind and was an impressive preacher, and was successful in his ministry.

The Fifth Pastor.

For more than a year the pulpit of the Middle Octorara church was vacant, and in the spring of 1846 a call was extended to Licentiate Solomon McNair of the Presbytery of Philadelphia. This call was presented to the Presbytery of Donegal, April 22, 1846. Mr. McNair was received into Presbytery May 8, 1846, and accepted the call. On the same day he was ordained to the ministry and installed pastor of the church. This relation continued until April 20, 1853, when it was dissolved.

After April 19, 1848, Strasburg had one-fourth of Mr. McNair's time.

During the pastorate of Mr. McNair the second building was remodeled, 1849, the pulpit was moved to the east end, the door and window in the east end and the door in the south side were closed, and a second door, the southwest one, opened in the west end, and the pews were consequently rearranged.

Rev. Solomon McNair was of deep piety, very earnest

in his ministrations, and his bowed form and weighty utterance made him an impressive personality.

The Manse.

The manse at Middle Octorara was erected while Mr. McNair was pastor there.

The Sixth Pastor.

October 5, 1853, at Hopewell, a call was presented for the pastoral services of Licentiate Joseph M. Rittenhouse for three-fourths of his time, Strasburg asking for one-fourth. The calls were placed on the table. Mr. Rittenhouse was received from the Presbytery of Raritan, November 10, 1853; the calls were taken from the table, presented to him and accepted by him. He was ordained to the ministry and installed pastor of Middle Octorara the same day, and at Strasburg in the evening.

Mr. Rittenhouse continued in this pastorate for twenty years, and because of insufficient support and ill health he resigned his charge and was released September 23, 1873. He went to Virginia and, in a measure, recovering his health, he rendered several years of valuable service as a missionary, being transferred to South Virginia by the General Assembly in 1888.

Rev. J. M. Rittenhouse was a very earnest preacher of the gospel and assisted his brethren in evangelistic services. During his ministry at Middle Octorara there was a great awakening and about ninety persons were received into the membership of the church.

The Seventh Pastor.

September 30, 1874, at Strasburg, Rev. William J. Henderson was received from the Presbytery of Elizabeth, and accepted a call from the Middle Octorara church. He was installed pastor October 9, 1874. His pastorate closed with the last Sabbath of November, 1876, he having been released October 6.

During Mr. Henderson's pastorate instrumental music was introduced into the church services. The forest trees were removed from the church grounds and maples planted.

The Eighth Pastor.

The last Sabbath of the year 1876 and the first Sabbath of 1877 the writer of this history, then a middler in the Seminary, supplied the pulpit of the Middle Octorara church. On the first of these Sabbaths, Ruling Elder Robert Ferguson expressed to him the fear that Middle Octorara would not be able to support another pastor. On the second of the two he announced the coming of the Rev. William G. Cairnes for the next Sabbath as the preacher. Mr. Cairnes supplied the pulpit for several Sabbaths, and March 4, 1877, the congregation invited him to be a supply for a year at a salary of \$700.00. He accepted this invitation and began his service the first Sabbath of April, 1877.

Mr. Cairnes was received from the Presbytery of Monmouth, June 26, 1877, and was made the stated supply of the Middle Octorara Presbyterian church. January 13, 1878, the congregation extended him a call to become their pastor. This call he accepted and was installed May 30, 1878. This relation continued until 1914, when, on May 24, Mr. Cairnes, because of the infirmities of advancing age, requested the congregation to join him in asking the Presbytery to dissolve the pastoral relation. June 7 the congregation complied with his request, and June 10 the Presbytery dissolved the relation. This dissolution was not to take effect until after the first Sabbath of August, so that the pastor might occupy the pulpit of the remodeled church once before he ceased to serve.

Building Improved.

In 1881 the church building was improved, a new roof

being placed upon it, the inside of the church being painted and a new organ and new lighting added.

Anniversary.

June 18, 1902, the one hundred and seventy-fifth anniversary of the organization of the church and the twenty-fifth anniversary of the pastorate of Mr. Cairnes were celebrated. The meeting was well attended and left a fine impression on the people.

Church Building Remodeled.

In 1913 extensive changes were made in the church building—a bell tower and vestibule were added, a new heating plant was installed, a sloping floor was put down, which relieved the height of the window sills, and new windows and new pews were put in. The plaster was removed from the outside of the walls, which were repointed. The total cost of this work was \$5,300.00. The building was rededicated July 30, 1914.

Tribute to Mr. Cairnes.

The printed history of Middle Octorara church says: "It is not too much to say that no minister of the gospel residing in this community has ever received a greater measure of love and respect than that which has been afforded him by the members of his church and outsiders as well."

Rev. William G. Cairnes was the Stated Clerk of Westminster Presbytery for thirty-six years and was a careful, painstaking and efficient officer. His whole ability went into any work he undertook, whether in the pastorate or in the Presbytery, and in directing the meetings of the latter he was never presumptuous but always considerate and kind.

During his pastorate at Middle Octorara he was asked to consider the question of removing to another field in his own Presbytery and where he would have a larger salary. He wrote in reply that it was not a time for

him to consider a change of field, as his people had met with serious losses by death and removal and more losses by removal were in prospect, and as to the salary he said: "I could use it very well, but as I do not have it I do not use it." His spirit of consecration was further manifested at the Westminster Bible Conference in 1900, when Rev. R. A. Walton, D.D., invited all the ministers to an afternoon conference in the manse. The subject under consideration was "The filling with the Holy Spirit or the second blessing." In the course of the meeting each minister present was asked to give expression to his views on the matter. When Mr. Cairnes' turn came he said: "Brethren, I do not know what you are talking about here this afternoon. When I gave myself to Christ and the ministry I gave all I had. I have nothing more to give." Rev. David R. Workman, D.D., gave his testimony to the character of Mr. Cairnes when, on the occasion of his funeral, the subject of his address was, "A man of God." Rev. William G. Cairnes died September 1, 1918, and was buried by the side of his wife in the new cemetery at Middle Octorara.

The Ninth Pastor.

The Rev. George Hopkins Shea preached for the first time at Middle Octorara, November 1, 1914. December 1, 1914, the congregation gave him a call to the pastorate. This call he accepted, January 28, 1915, and was installed as pastor the same day. The first year of his ministry was signalized by a revival, and fifty-five persons were added to the church.

Chapel.

The chapel was erected in 1899 at a cost of fifteen hundred dollars.

Rev. John Cuthbertson.

Rev. John Cuthbertson, the first Covenanter minister

in America, and who frequently preached at Middle Octorara, lies buried in the old cemetery adjoining the Middle Octorara church.

Honors to Ruling Elders.

Mr. Cornelius Collins of this church was a member of the State House of Representatives and Mr. Milton Heidlebaugh was a member of the State Senate.

Pastors and Supplies.

| | |
|---|-----------|
| Pastor, Rev. Adam Boyd..... | 1727-1730 |
| Supplies | 1731-1735 |
| Pastor, Rev. Alexander Craighead..... | 1735-1741 |
| Supplies | 1741-1753 |
| Supplies, Rev. E. Morrison et al..... | 1753-1756 |
| Supplies | 1756-1781 |
| Pastor, Rev. Nathaniel W. Semple, D. D..... | 1781-1821 |
| Supplies | 1821-1822 |
| Pastor, Rev. Joseph Barr..... | 1823-1844 |
| Supplies | 1844-1845 |
| Pastor, Rev. Solomon McNair..... | 1846-1853 |
| Pastor, Rev. Joseph M. Rittenhouse..... | 1853-1873 |
| Pastor, Rev. Wm. J. Henderson..... | 1874-1876 |
| Stated Supply, Rev. Wm. G. Cairnes..... | 1877-1878 |
| Pastor, Rev. Wm. G. Cairnes..... | 1878-1914 |
| Pastor, Rev. George H. Shea..... | 1915- |

Present Organization.

| | | |
|-------------------------------|-----------------------------------|----------|
| Pastor, | Rev. George Hopkins Shea (clerk). | |
| Ruling elders, | John D. Beyer..... | 30 years |
| | J. Buckley Johnson..... | 16 years |
| | Abraham L. Eshleman..... | 7 years |
| | J. M. Townsend..... | 7 years |
| S. S. Superintendent, | John D. Beyer. | |
| Pres. Board Trustees, | Jacob M. Townsend. | |
| Membership of Church, | 376. | |
| Membership of Sabbath School, | 260. | |

Former Ruling Elders.

| | |
|--------------------------|----------|
| John Patterson | 1822 |
| Robert McKnight | 1822 |
| Alexander Morrison | 1822 |
| Robert Patterson | 1822 |
| Samuel Morrison | 1822 |
| Samuel Paxton | 1822 |
| James Stub | 1822 |
| Francis Caughey | 1832 |
| Robert Work | |
| —— Miller | |
| Robert Patterson | 1846 |
| Thomas Morgan | 1846 |
| John A. Love | 1846 |
| Benjamin Fite | 1846 |
| Jacob Ritz | 1847 |
| William Boone | 18 years |
| Adam Draucker | 15 years |
| Thomas Ferguson | 1856 |
| Peter Baughman | 15 years |
| Samuel Ressler | |
| Robert Ferguson | |
| Cornelius Collins | |
| William Pickel | |
| William McElwain | 20 years |
| Lewis H. Linville | 19 years |
| Milton Heidelbaugh | 15 years |
| Hervey Baughman | 36 years |
| Isaac N. McGowan | 5 years |
| Joseph Scott | 10 years |
| Jesse Scott | 13 years |
| Josiah E. McElwain | 29 years |
| Frank E. Brown | 1 year |
| J. Eckert Witherow | 10 years |

FIRST PRESBYTERIAN CHURCH OF MOUNT JOY.

1839.

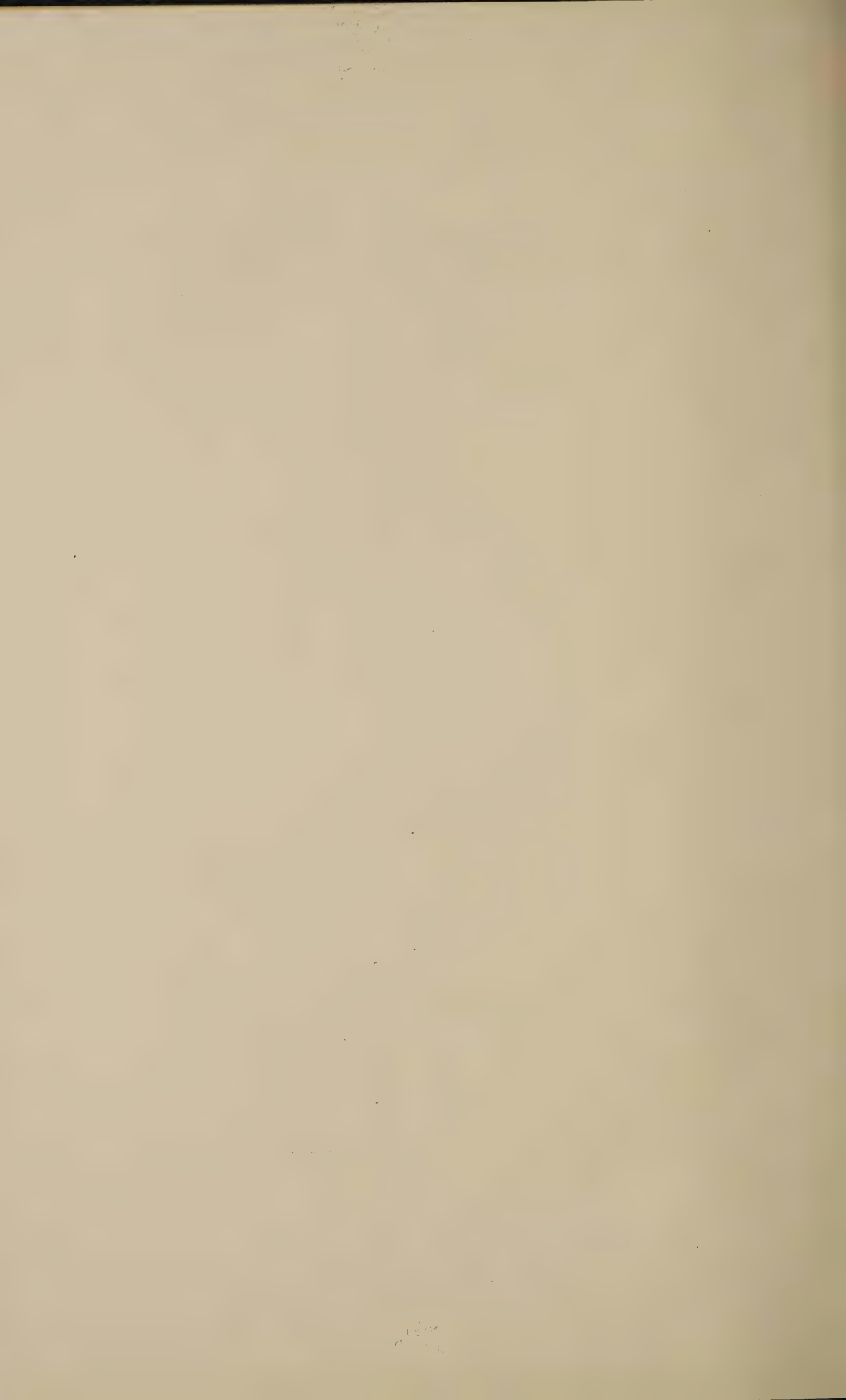
During the Old and New Side controversy in the Presbyterian church a church at Paxtang was organized by the New Side and under the care of Rev. John Roan. The first mention we find of Mount Joy is in the following: "John Roan, Derry, Paxton, Mt. Joy, New Side, 1746-1775." October 12, 1763, Mt. Joy asked for one-third of Mr. Roan's time. Previously they had had one-fifth of his time. October 23, 1764, Mr. Roan is noted as a supply at Mt. Joy. June 19, 1770, Mt. Joy is mentioned with Paxton. A question having arisen as to whether Mt. Joy was liable for one-third of Mr. Roan's salary, the decision seems to have been that the three should conjointly pay. (It should be noted here that Mt. Joy cannot mean the town of Mt. Joy at this time, but the township of Mt. Joy, as the town was not in existence.)

The First Presbyterian church of Mount Joy has the distinction of being the only church within the bounds of what is now Westminster Presbytery, which was organized as a New School church. After Rev. T. Marshall Boggs became the pastor of Donegal church in 1837, he preached also at Mt. Joy, although there was no organization at that point. A building was in contemplation.

The church was organized December 1, 1839, by Rev. E. Phelps of the Third Presbytery of Philadelphia and Rev. William Ramsey of the First Presbytery of Philadelphia. The membership at the organization was eighteen.



FIRST PRESBYTERIAN CHURCH AND MANSE
Mount Joy, Pa.



At Carlisle, March 3, 1840, the First Presbyterian church of Mt. Joy was received into the Presbytery of Harrisburg (New School).

Church Building.

The congregation erected a church building in 1840 at a cost of about \$600.00.

The First Pastor.

Rev. James W. Phillips accepted a call to Mt. Joy and was installed pastor June 19, 1840. He was released in the spring of 1841.

Stated Supply.

Rev. Herman Loomis became stated supply of the Mt. Joy church in the fall of 1841. He continued in this relation until February, 1845, when he resigned in order to accept a call to another field.

The Second Pastor.

Rev. Jeremiah Miller accepted a call to Mt. Joy and was installed in 1845. He was released February, 1847.

Stated Supply.

Rev. Franklin D. Harris became stated supply of Mt. Joy in 1847, and continued in this relation until February, 1850, when he resigned.

Transfer to Old School Presbytery.

At a meeting of the Presbytery of Donegal, held in Mt. Joy, October 5-6, 1852, the following paper was presented:

“First Presbyterian Church of Mt. Joy.

To the Presbytery of Donegal:

At a congregational meeting of the First Presbyterian church of Mt. Joy, held October 5, 1852, the following preamble and resolutions were adopted:

Whereas, we believe that the interests of religion in this community would be advanced by the united efforts of Presbyterians, and inasmuch as the Harrisburg Presbytery, with which we are now connected, at an ad-

journd meeting in Harrisburg, resolved to place no obstacles in the way of our being united with the Presbytery of Donegal, if we thought the interests of religion required it—wherefore,

Resolved, that we appoint the elders of this church a committee to present our situation to the Donegal Presbytery at their meeting in this place on Tuesday afternoon, and ask them to take us as a church under their care.

We, the undersigned committee, would respectfully lay these proceedings before the Donegal Presbytery for their action thereupon.

ADAM SHELLER,
JACOB STAUFFER."

This paper was referred to a committee which reported, recommending "that the request be granted and that Presbytery extend to them a cordial welcome, and that the First Presbyterian church of Mt. Joy, heretofore under the care of the Presbytery of Harrisburg, be and hereby is received under the care of the Presbytery of Donegal."

The Third Pastor.

At this meeting of the Presbytery of Donegal, October 6, 1852, the Mt. Joy Presbyterian church presented a call for the pastoral services of Rev. James L. Rodgers, one-half time, the other half being given to Donegal church. Mr. Rodgers accepted this call and was installed on the Friday preceding the third Sabbath of November. This pastoral relation was dissolved at Chestnut Level, October 7, 1856.

The Fourth Pastor.

The Rev. James Smith was received, October 7, 1857, from the Presbytery of Allegheny. He accepted a call from Mt. Joy and was installed December 15, 1857. He was released at Bellevue, April 15, 1868.

The Fifth Pastor.

At Mt. Joy, May 11, 1869, Licentiate John Edgar was received from the Presbytery of Philadelphia Fourth. He accepted a call from Mt. Joy and Donegal. He was ordained to the ministry and installed at Mt. Joy the same day. He was released April 12, 1870.

Name of Presbytery Changed.

In 1870, on the occasion of the reunion of the Old and the New School branches of the church, the name of the Presbytery was changed from Donegal to Westminster.

Stated Supply.

The Rev. James R. Campbell was stated supply of the Mt. Joy church from December, 1870, to April, 1871.

Stated Supply.

Rev. William B. Browne was received into the Presbytery of Westminster, April 9, 1872, from the Presbytery of Baltimore.

Rev. William B. Browne was stated supply of the Mt. Joy church from 1872-1880. He did not desire to be installed at Mt. Joy and Donegal because he hoped to resuscitate the Cedar Hill Seminary and devote all his time to the school. This not developing as he desired, that project was abandoned, but he still remained as stated supply.

The Sixth Pastor.

Rev. Cyrus B. Whitcomb was received from the Congregational Association, New Haven West, April 12, 1881. Calls from Mount Joy and Donegal were placed in Mr. Whitcomb's hands and he was permitted to retain them until the next stated meeting of Presbytery. These calls were held by him, with the consent of Presbytery, until April 11, 1882, when difficulties having arisen between pastor-elect and the churches the matter was investigated by a committee of Presbytery which

recommended that the pastoral relations be constituted. Mr. Whitcomb accepted the calls and he was installed at Mount Joy April 15, 1882.

At a meeting of Donegal Presbytery held at Little Britain June 1, 1882, a petition was presented from Mount Joy church asking Presbytery to dissolve the pastoral relation between that church and Rev. Cyrus B. Whitcomb. Presbytery adjourned to meet in Mount Joy June 13, to consider the case. At that meeting, June 13, a petition was presented signed by thirty-six members of the church and pew-holders in it requesting that the pastoral relation be dissolved. Another petition signed by sixty members and stated worshipers of this church asked that the pastoral relation be not dissolved. The result of this investigation was that the relation was not dissolved.

At a meeting of the Presbytery held at Union September 27, 1882, Presbytery deemed it wise to dissolve the pastoral relation and it was so done, the same taking effect September 27.

The Seventh Pastor.

The Rev. Robert Gamble having supplied the pulpits of the Mount Joy and Donegal churches from the dissolution of the pastoral relation of the Rev. Cyrus B. Whitcomb, a call was now extended him to become pastor of said churches. These calls were accepted by Mr. Gamble September 26, 1883, and he was installed at Mount Joy October 11, 1883. He was released from this pastorate April 13, 1886, because he did not have strength for the pastoral work.

Rev. Robert Gamble served three churches in Westminster Presbytery—Chanceford, 1867-1882; Mount Joy and Donegal, 1882-1886; and Pequea, 1891-1897. He died August 26, 1909, and his body lies in the cemetery at Columbia, Pennsylvania.

The Eighth Pastor.

Rev. Edward A. Snook was received from the Presbytery of Baltimore February 8, 1887. He accepted calls from Mount Joy and Donegal and was installed at Mount Joy April 5, 1887. The relation was dissolved February 14, 1889.

The Ninth Pastor.

April 8, 1890, Rev. David Conway was received from the Presbytery of Huntingdon. Calls from Mount Joy and Donegal were presented for his pastoral services. He was permitted to hold the calls until the next stated meeting of Presbytery. September 22, 1890, he accepted these calls and was installed at Mount Joy October 7, 1890. This relation was severed by the death of Mr. Conway May 9, 1899. The first Sabbath of May, while returning from the morning service at Donegal his horse ran away, kicking Mr. Conway as he ran, and from these injuries he died in a hospital in Lancaster May 9, 1899.

Rev. David Conway was born at Caw, County Londonderry, Ireland, May 29, 1832. He was graduated from the University of New York, 1864, and from Princeton Seminary, 1867. He was ordained by the Presbytery of Newton November 21, 1871. He was an earnest preacher of the gospel, a good pastor, and a faithful presbyter.

On the occasion of a meeting of Presbytery in York April 10, 1895, at a popular meeting held in the interest of Systematic Beneficence Rev. Arthur T. Pierson, D.D., made an address in which he emphasized Christian giving as a privilege rather than a duty. As the Presbytery was leaving the room Mr. Conway remarked, "Brethren, duty is the biggest word in the dictionary after all."

The Tenth Pastor.

Rev. Richard Downs was received from the Presbytery of New Castle December 11, 1899. He accepted calls from Mount Joy and Donegal and was installed at Mount Joy the same day. His pastoral relation ceased March 1, 1904, when he returned to England.

The Eleventh Pastor.

The Rev. Kensey J. Stewart, who was pastor of the Slateville church in this Presbytery, was called to the pastorate of Mount Joy and Donegal. These calls he accepted November 4, 1904, and was installed December 8, 1904. This pastorate closed at Mr. Stewart's request May 12, 1908, the dissolution to take effect June 1.

While Mr. Stewart was pastor at Mount Joy and Donegal he was chaplain of the Senate at Harrisburg, Pa.

The Twelfth Pastor.

The Rev. Frank G. Bossert was received from the Presbytery of Monmouth January 14, 1909. He accepted calls from Mount Joy and Donegal and was installed at Mount Joy as pastor the same day. He was released from this pastorate June 12, 1918, to take effect July 1, in order that he might engage in Y. M. C. A. work in the World war overseas in France.

During Mr. Bossert's pastorate the church building was remodeled, a pipe organ installed, and a new Sabbath school building erected and equipped.

The Thirteenth Pastor.

Rev. Richard S. Quigley was received from the Presbytery of Philadelphia November 19, 1918, and accepted calls from Mount Joy and Donegal. He was installed at Mount Joy the same day. This pastorate terminated June 9, 1920, the dissolution to take effect June 27.

The Fourteenth Pastor.

Rev. James M. Fisher was received from the Presby-

tery of Wheeling June 8, 1921, and accepted calls from Mount Joy and Donegal. He was installed at Mount Joy June 14.

The Manse.

The congregation has an excellent manse on a lot adjoining the church property.

Incorporation.

This church was incorporated May 25, 1840, as "The First Presbyterian Church of Mount Joy."

Missionary.

Miss Florence Reist is a Home Missionary, doing community work at Wootan, Kentucky, under our Home Board. She is a daughter of the late John G. Reist, who was a Ruling Elder in the Mount Joy church.

Pastors and Supplies.

| | |
|--|-----------|
| Pastor, Rev. James W. Phillips..... | 1840-1841 |
| Stated Supply, Rev. Herman Loomis..... | 1841-1845 |
| Pastor, Rev. Jeremiah Miller..... | 1845-1847 |
| Stated Supply, Rev. F. D. Harris..... | 1847-1850 |
| Supplies | 1850-1852 |
| Pastor, Rev. James L. Rodgers..... | 1852-1856 |
| Pastor, Rev. James Smith..... | 1857-1868 |
| Pastor, Rev. John Edgar..... | 1869-1870 |
| Stated Supplies, Rev. J. R. Campbell et al.. | 1870-1872 |
| Stated Supply, Rev. Wm. B. Browne..... | 1872-1880 |
| Pastor, Rev. Cyrus B. Whitcomb..... | 1881-1882 |
| Pastor and S. S., Rev. Robert Gamble..... | 1882-1886 |
| Pastor, Rev. Edward A. Snook..... | 1887-1889 |
| Pastor, Rev. David Conway | 1890-1899 |
| Pastor, Rev. Richard Downs..... | 1899-1904 |
| Pastor, Rev. Kensey J. Stewart, D.D..... | 1904-1908 |
| Pastor, Rev. Frank G. Bossert, B.D..... | 1909-1918 |
| Pastor, Rev. Richard S. Quigley..... | 1918-1920 |
| Pastor, Rev. James M. Fisher..... | 1921- |

Present Organization.

| | | |
|----------------|----------------------------|----------|
| Pastor, | Rev. James M. Fisher. | |
| Ruling Elders, | H. S. Newcomer, Clerk..... | 20 years |
| | William M. Workman, M.D.. | 2 years |
| | Austin Herman..... | 1 year |

S. S. Superintendent, H. S. Newcomer.

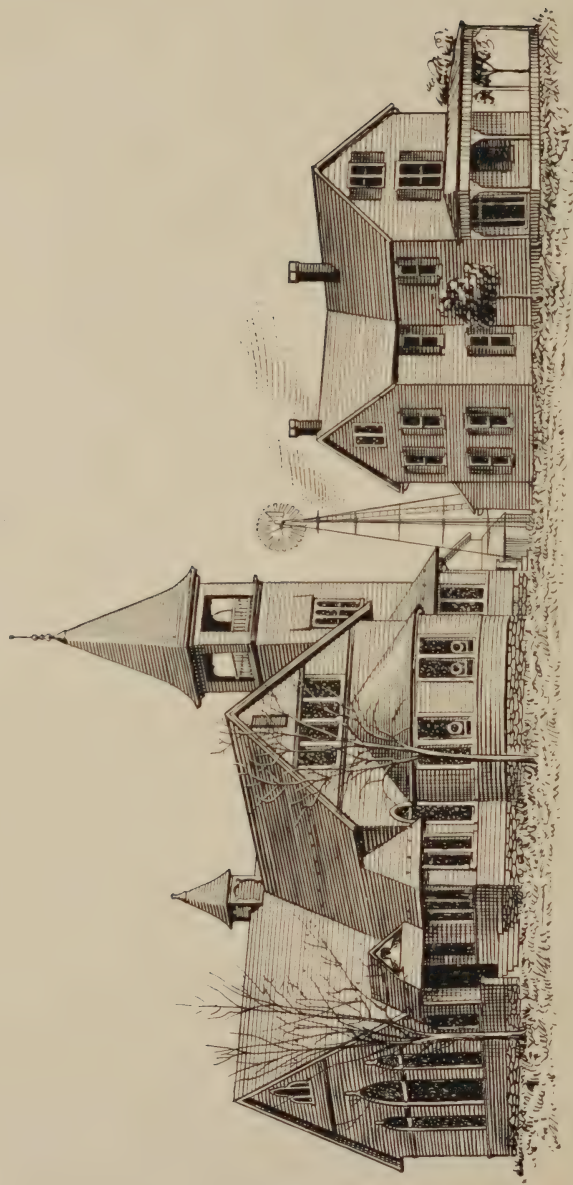
Pres. Board Trustees, Wm. G. Chandler.

Membership of Church, 126.

Membership of Sabbath School, 83.

Former Ruling Elders.

| | |
|---------------------------|----------|
| William B. Slaymaker..... | 12 years |
| John H. Brown..... | 5 years |
| David McNeely, Sr..... | 5 years |
| Adam Shelly, M.D..... | 35 years |
| E. F. Witmer..... | 1 year |
| Jacob Stauffer..... | 10 years |
| Nehemiah Dodge..... | 24 years |
| Thomas G. Wright..... | 15 years |
| S. C. Pinkerton..... | 6 years |
| John McFarland..... | 6 years |
| Martin S. Bowman..... | 24 years |
| John G. Reist..... | 19 years |



NEW HARMONY PRESBYTERIAN CHURCH AND MANSE
Brognoville, Pa.

NEW HARMONY PRESBYTERIAN CHURCH.

1849.

In the year 1847 a number of persons belonging to the Chanceford church, because of the long distance they had to travel to church—five to seven miles—began to agitate the question of building a house of worship in the neighborhood of Brogueville, Chanceford township. A meeting was held in August of that year to consider the matter and a committee appointed to select a location. This committee decided on the plot of ground upon which the first church building stood.

The First Building.

The lot was secured and work upon the building begun at once. The corner-stone was laid August 11, 1848. The building, a frame structure, was completed and dedicated to the worship of God, December 3, 1848.

The Organization.

A building having been secured, the next step was a church organization. Accordingly, April 18, 1849, at New Leacock, a petition was presented to Presbytery from certain persons of the Chanceford and Hopewell Presbyterian churches, and also from German Reformed and Lutheran churches, asking for an organization within the bounds of the New Harmony Association. The bearer of the petition was heard in behalf of the petitioners and, after consideration, a committee, consisting of Rev. Roger Owen, Rev. John McNair, D. D., Rev. T. Marshall Boggs and Ruling Elders J. C. Clarkson and Andrew Anderson, was appointed.

The above committee met on the ground June 2, 1849,

and, the way being clear, proceeded to organize the church. Twenty-eight persons presented letters of dismission, twenty-four from Chanceford and four from Hopewell, and were received. New Harmony Presbyterian Church was decided upon as the name of the organization.

The First Elders.

The congregation then elected Messrs. Hugh Long, Esq., John A. Murphy and James Stewart, Ruling Elders. They were ordained and installed and the church declared a regularly organized congregation.

The committee which organized the New Harmony church expressed itself as follows in its report to Presbytery: "We hope this church commences its existence under very favorable auspices, and we trust it will share largely in the gifts of Divine grace and the effusions of the Divine Spirit, and be attended with long prosperity."

The Session of the New Harmony church was given permission to supply its pulpit until the next stated meeting of Presbytery.

The Rev. John Farquhar, pastor of Chanceford, and Rev. Samuel Hume Smith, pastor of Hopewell, ministered alternately to the young congregation from the winter of 1848 until the summer of 1850. Mr. Thomas M. Crawford, later pastor of the Slateville church, ministered every alternate Sabbath from the summer of 1850 to the spring of 1851. From the spring of 1851 to the fall of 1853 the pulpit was vacant and was supplied alternate Sabbaths by Presbytery.

The First Pastor.

At a meeting of Presbytery held in Columbia, April 20, 1853, calls from New Harmony and Wrightsville were presented for Rev. John Joseph Lane of the Presbytery of St. Clairsville for one-half time to each

church. Mr. Lane not being present, the calls were held by Presbytery until such time as he might appear.

October 4, 1853, Rev. John Joseph Lane was received into the Presbytery of Donegal and accepted these calls. He was installed pastor at New Harmony, November 4, 1853. Mr. Lane resigned this charge October 26, 1857, and was released December 15. At the opening of Mr. Lane's ministry the membership of the church was 62, and at the close it was 139.

Sabbath School.

The Sabbath school was organized during the ministry of Rev. John J. Lane.

The Second Pastor.

After the release of Mr. Lane the pulpit of the New Harmony church was supplied by Presbytery alternate Sabbaths from May, 1858, to October, 1859.

October 4, 1859, Licentiate John L. Merrill was received from the Orange Association of the Congregational Church, New Hampshire. Mr. Merrill was made stated supply of the New Harmony church and so continued until October, 1860.

October 2, 1860, at Waynesburg, a call from the New Harmony church was presented for the pastoral services of Rev. John L. Merrill. As Mr. Merrill was not present, Presbytery held the call and adjourned to meet at New Harmony church, October 31, for its further consideration. On the above date Mr. Merrill accepted the call and was ordained to the ministry and installed pastor of the church.

After rendering valuable services, Mr. Merrill offered his resignation because of existing difficulties. A committee appointed by Presbytery endeavored to adjust these difficulties, but found it impossible. The committee endorsed Mr. Merrill in his work, but, inasmuch as he felt it was impossible under existing conditions to

exercise salutary discipline and felt his support inadequate, the committee recommended that the relation be dissolved in compliance with his request, which was accordingly done October 20, 1865.

Supplies.

The pulpit of the New Harmony church was vacant for five years after the resignation of Rev. John L. Merrill, during which time it was supplied April, 1866-March, 1867, by the Session; April, 1867-March, 1869, by the Presbytery, and April, 1869-September, 1869, by the Session.

Stated Supply.

October 6, 1869, Rev. Alexander F. Morrison, of the Presbytery of Rock River, is noted as stated supply at New Harmony. Mr. Morrison was received into the Donegal Presbytery, June 23, 1870. September 28, 1870, the Presbytery of Westminster, which had succeeded the Presbytery of Donegal, directed the church of New Harmony, as soon as possible, to establish the pastoral relation between themselves and some chosen minister.

The Third Pastor.

April 11, 1871, a call was presented to the Presbytery for the pastoral services of Rev. A. F. Morrison, which he accepted. He was installed pastor June 13, 1871.

April 3, 1873, Mr. Morrison asked the privilege of resigning his charge because of the inactivity of his congregation. After hearing his reasons for his request and learning from the Commissioner from the church of Mr. Morrison's usefulness and acceptability, Presbytery declined to grant the request and appointed a committee to visit the New Harmony congregation and stir it to greater activity in the support of its pastor.

Mr. Morrison continued in the pastorate until his death, which occurred March 16, 1875.

Stated Supplies.

September 28, 1875, Rev. Thomas L. Springer, pastor of the Hopewell church, was made stated supply of the New Harmony church, and continued until May, 1876.

In May, 1876, Presbytery recommended Licentiate W. P. Patterson, of the Presbytery of Philadelphia, as a suitable supply. As New Harmony is recorded in the Minutes of the General Assembly as having a stated supply in 1876-1877, possibly Mr. Patterson remained.

The Session had leave to supply the pulpit from time to time until April, 1880, after which Rev. John J. Lane, their first pastor, became stated supply and so continued until 1889. During this service of Mr. Lane the Sunday school increased from 40 to 115.

At the April meeting of Presbytery, 1890, New Harmony reported that its pulpit had been supplied since the retirement of Rev. J. J. Lane by Rev. J. B. McCool, of the Presbytery of West Jersey, and the church asked leave to supply its pulpit with the understanding that Mr. McCool should continue as supply. Presbytery granted the permission with the qualification that "unless Mr. McCool became a member of this Presbytery at our adjourned meeting in June, his work at New Harmony shall cease." Before that meeting of the Presbytery, Mr. McCool withdrew from New Harmony, and the Session supplied the pulpit until the spring of 1892.

The Fourth Pastor.

In the spring of 1892 the New Harmony congregation extended a call to Licentiate Thomas Parker McKee, of the Presbytery of Butler, to become its pastor. Mr. McKee was received into Westminster Presbytery, April 12, 1892, and accepted the call. He was ordained the same day. He was installed pastor June 7, 1892. This relation continued through more than twenty-one

years, or until October 16, 1913, when he was released, the release to take effect October 26.

During the pastorate of Mr. McKee there was remarkable development of the congregation along all lines as to material and spiritual things.

The Manse.

During this pastorate the commodious and comfortable manse was erected in 1899 at a cost of \$2,000.00.

The Second Building.

It was during this pastorate that the second church edifice, a neat, comfortable and well arranged building, was erected, 1896-1897, at a cost of \$7,500.00. This building was dedicated to the worship of God, May 25, 1897. On this occasion the sermon was preached by Rev. E. T. Jeffers, D.D., President of York Collegiate Institute.

Mr. McKee also interested himself in laying out and beautifying the church cemetery, and this model rural church outfit is a monument to his skillful leadership of a responsive people.

The Fifth Pastor.

In the winter of 1913-1914 the congregation extended a call to the Rev. George Harry Miksch, of the Presbytery of Carlisle. Mr. Miksch was received into the Presbytery of Westminster, February 26, 1914, and accepted the call. He was installed pastor April 30, 1914. This pastorate continued until the close of May, 1920, Mr. Miksch having been released March 23.

The Sixth Pastor.

In the winter following the dismissal of Rev. G. H. Miksch, a call was extended to Rev. George H. Johnston, Ph.D., of the Presbytery of Carlisle. Dr. Johnston was received January 24, 1921, and accepted the call. He was installed pastor February 8.

At the coming of Dr. Johnston the congregation thoroughly refitted the manse and soon after frescoed the church.

Incorporation.

The New Harmony church was incorporated February 6, 1885.

Sons in the Ministry.

Thomas L. Graham was received as a candidate from the New Harmony church, October 6, 1863, at Centre church. His course not being satisfactory to the Presbytery, he was placed on probation October 15, 1868, and April 13, 1869, his name was dropped from the roll.

William G. Stewart was received by Presbytery as a candidate October 4, 1864. He was graduated from college in 1868 and from the seminary in 1871. He was licensed to preach April 13, 1870, and dismissed to the Presbytery of Allegheny, June 6, 1871.

Archibald Thompson Stewart was received by Presbytery as a candidate September 24, 1873. He was licensed April 11, 1882, and dismissed to the Presbytery of Lehigh, September 26, 1882. Mr. Stewart returned to the Presbytery of Westminster, February 14, 1889, since which time he has had two pastorates within its bounds—Marietta, 1889-1904, and Latta Memorial, 1906-1922.

Charles F. Reed was received by the Presbytery of Westminster as a candidate September 15, 1896. He was licensed to preach April, 1905. He was dismissed to the Presbytery of Great Falls, September 12, 1905, and was later ordained to the gospel ministry.

John M. Norris was received into the Presbytery as a candidate September 28, 1909. He was dismissed as a candidate to the Presbytery of Aberdeen, December 11, 1916. He has since been ordained to the gospel ministry.

Missionary Teacher.

Miss Sarah J. Reed left her home in the New Harmony congregation in the spring of 1909. While attending the Bethlehem church in Minneapolis in the fall of that year an urgent appeal of Rev. Stanley D. Roberts, D.D., the pastor, led her to decide to engage in Home Mission work. The Woman's Board of Home Missions sent her to Fairview, Utah, in February, 1910, to teach Mormon children in a mission school. In 1911 she was transferred to Panguitch, Utah. In 1913 she was sent to Chacon, New Mexico, where she remained for five years. In 1919 she was sent to work among the Mexicans in California.

Pastors and Supplies.

Supplies, Rev. John Farquhar and Rev. Sam-

| | |
|--|-----------|
| uel Hume Smith..... | 1848-1850 |
| Stated Supply, Mr. Thomas M. Crawford... | 1850-1851 |
| Supplies by Presbytery..... | 1851-1853 |
| Pastor, Rev. John J. Lane..... | 1853-1857 |
| Supplies by Presbytery..... | 1858-1859 |
| Stated Supply, Mr. John L. Merrill..... | 1859-1860 |
| Pastor, Rev. John L. Merrill..... | 1860-1865 |
| Supplies, Session and Presbytery..... | 1866-1869 |
| Stated Supply, Rev. Alexander F. Morrison. | 1869-1870 |
| Pastor, Rev. Alexander F. Morrison..... | 1871-1875 |
| Stated Supply, Rev. Thomas L. Springer.. | 1875-1876 |
| Stated Supply, Mr. W. P. Patterson..... | 1876-1877 |
| Supplies by Session..... | 1877-1880 |
| Stated Supply, Rev. John J. Lane..... | 1880-1889 |
| Supply, Rev. J. B. McCool..... | 1889-1890 |
| Supplies by Session..... | 1890-1892 |
| Pastor, Rev. Thomas P. McKee..... | 1892-1913 |
| Pastor, Rev. G. Harry Miksch..... | 1914-1920 |
| Pastor, Rev. George H. Johnston, Ph.D..... | 1921- |

Present Organization.

| | | |
|----------------|--------------------------------|----------|
| Pastor, | Rev. George H. Johnston, Ph.D. | |
| Ruling Elders, | Alexander M. Grove, clerk.. | 22 years |
| | George B. Murphy..... | 22 years |
| | T. Smith Stewart..... | 12 years |
| | K. E. Beard..... | 8 years |
| | D. Kerr Warfield..... | 3 years |
| | Robert H. Dinsmore..... | 3 years |

S. S. Superintendent, Alexander M. Grove.

President Board Trustees, D. A. Warner.

Membership of Church, 298.

Membership of Sabbath School, 234.

Former Ruling Elders.

| | |
|--------------------------|----------|
| Hugh Long, Esq..... | 9 years |
| John A. Murphy..... | 41 years |
| James Stewart | 55 years |
| Robert Graham | |
| Valentine Trout | 62 years |
| David Workinger | 33 years |
| William A. Thompson..... | 12 years |
| J. McCall Andrews..... | 31 years |
| Adam K. Frey..... | 30 years |
| J. William Trout..... | 35 years |
| Joseph N. Reed..... | 28 years |
| Anderson A. Maffit..... | 4 years |
| A. Clarkson Murphy..... | 5 years |
| Jacob H. Lyons..... | 9 years |
| B. S. Curran..... | 4 years |

PEQUEA PRESBYTERIAN CHURCH.

1724.

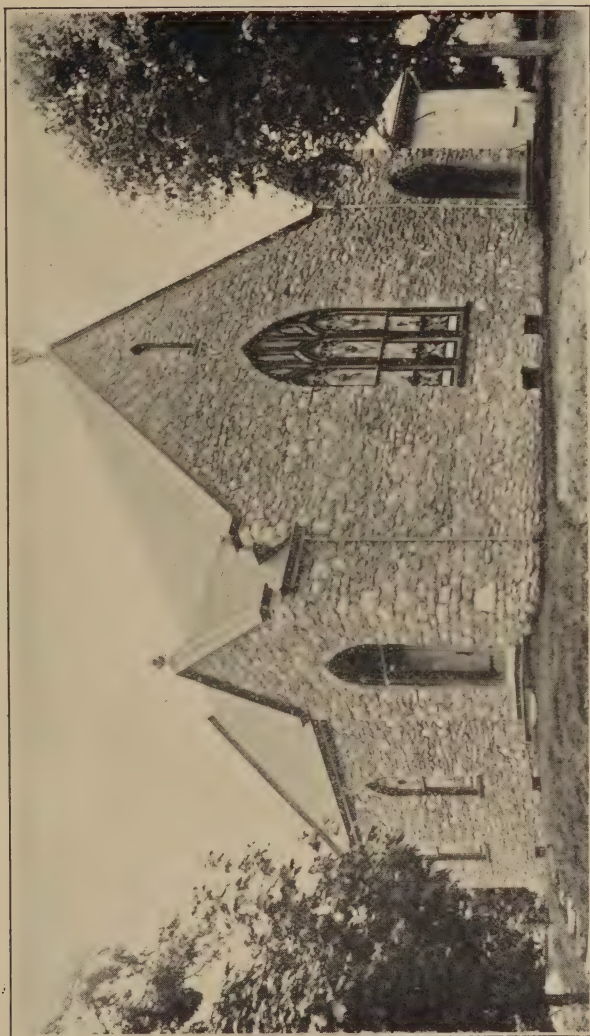
Licentiate Adam Boyd, a native of Ireland, came to this country in 1722 or 1723. He was in New England for a short time and was received into the Presbytery of New Castle, July 29, 1724. The Presbytery sent him to Octorara (Upper) and Pikquae (Pequea) to take steps looking to collecting and organizing congregations.

The strong probability is that the Pequea church was organized in the latter half of 1724.

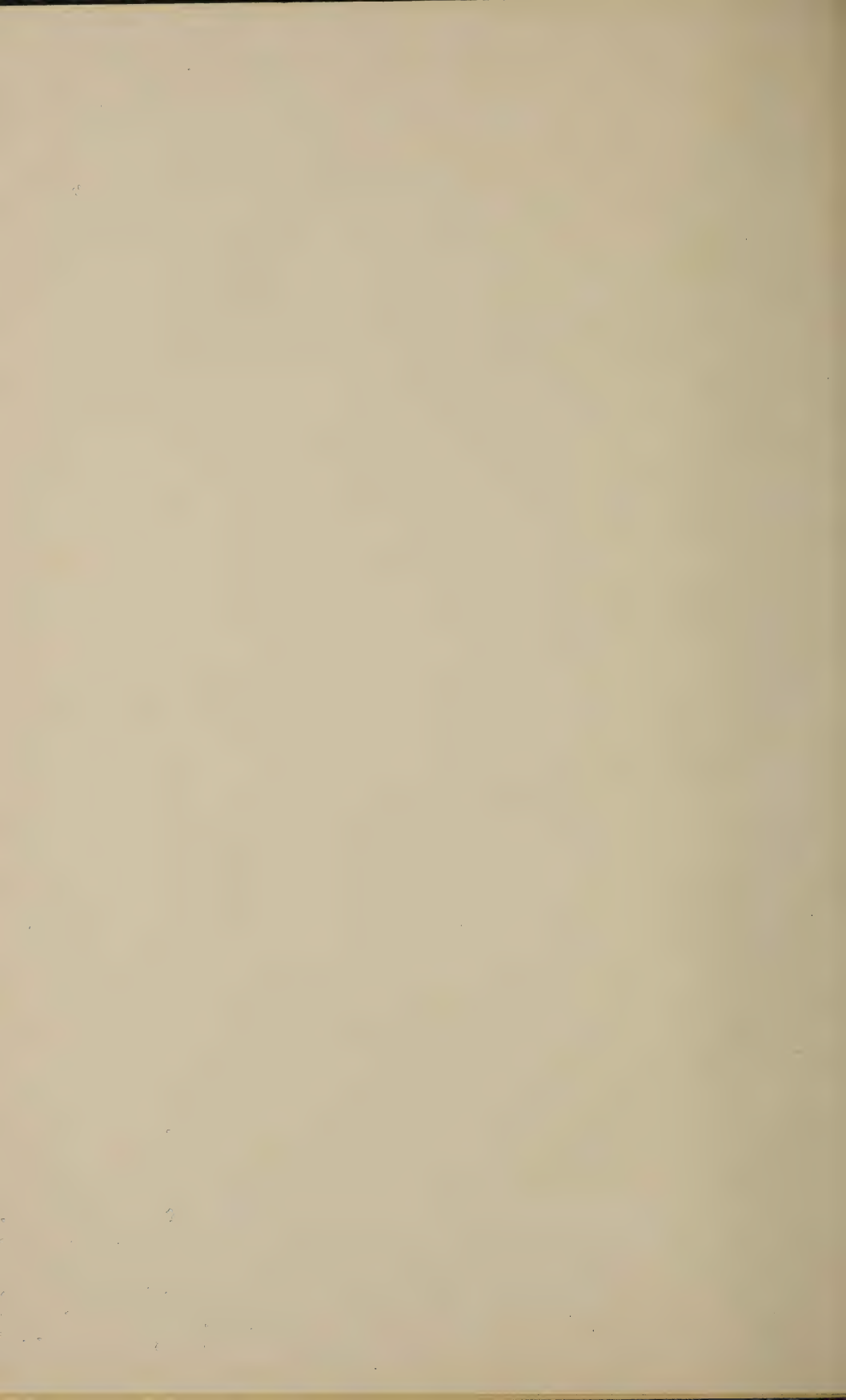
The First Pastor.

Mr. Boyd was so acceptable to the people that at the next meeting of Presbytery, September 14, 1724, a call was presented for his pastoral services by representatives of Octorara and "Pickqua." This call he accepted and was ordained and installed at "Acterara Meeting House," October 13, 1724.

Mr. Boyd's field of labor was very extensive and was by no means confined to the Upper Octorara and the Pequea churches. He ministered also in the territory now occupied by the Middle Octorara, Leacock, Donegal and Bellevue churches, and also in territory outside this Presbytery. In 1731, Pequea secured one-sixth of his time and this continued until the close of his pastorate in 1733. Previous to 1731 his ministrations had not been regular at Pequea. Since there is no record of the installation of Mr. Boyd at Pequea and no record of a dissolution of a relation, it would seem as though his pastorate at Octorara included Pequea as an outpost.



PEQUEA PRESBYTERIAN CHURCH
South Hermitage, Pa.



The Second Pastor.

Rev. Adam Boyd married a daughter of Rev. Thomas Craighead and sister of Rev. Alexander Craighead. (They spelled their names Creaghead.) September 5, 1733, the congregation of Pequea extended a call to Rev. Thomas Craighead, father-in-law of Rev. Adam Boyd. Thomas Craighead's name stands first in the list of subscribers to the Confession in New Castle Presbytery. This call he accepted, September 19, 1733, and was installed pastor January 5, 1734.

The First Church Building.

As Mr. Craighead was instrumental in the organization of several churches and in the erection of several houses of worship it is altogether probable that the first church at Pequea, a log building standing near a large White-oak tree, in what is now the cemetery, was built during his ministry. There was probably a temporary structure before this permanent building was erected, although congregations in those days often met for a time at private houses. The pastoral relation was dissolved September 14, 1736. (Presbytery records say December 19. The explanation of these discrepancies is probably the earlier date applies to the resignation, while the later date designates the close of the ministry.)

Rev. Thomas Craighead was from Scotland, a man of singular piety and a faithful preacher of the gospel. His son, Alexander, was later pastor of the Middle Octorara church. Dr. Alfred Nevin quotes as follows from a letter from Thomas Craighead, Jr.: "At Big Spring protracted meetings were held for public worship. So powerful, it is said, were the influences of the Spirit, that the worshipers felt loth, even after having exhausted their stores of provisions, to disperse. I have heard it from the lips of those present, when Thomas Craighead delivered the last of his discourses,

that his flow of eloquence seemed supernatural; he continued in bursts of eloquence, while his audience was melted to tears; himself, however, exhausted, hastened to pronounce the blessing, waving his hand, and as he pronounced the words, 'Farewell, farewell!' he sank down and expired without a groan or struggle."

The Third Pastor.

November 10, 1736, New Castle Presbytery sent Rev. David Alexander, a probationer, to Pequea church, in answer to a petition. This petition was renewed June 29, 1737. In October, 1737, Rev. Adam Boyd convened the congregation of Pequea and a call was extended to Mr. Alexander. This call was held for a time because the people of Leacock, who had asked permission to build a separate church, persisted in their request. The congregation promised him a year's lodging, and this call Mr. Alexander accepted, April 11, 1738. He was ordained to the ministry and installed at Pequea, October 18, 1738.

It was during his ministry that the celebrated Whitefield labored at Pequea under the trees. In the schism arising out of this great revival due to the preaching of Whitefield and others, the Pequea and Leacock churches identified themselves with the New Side Synod. Mr. Alexander sympathized with the New Side in this contest. These churches, Pequea and Leacock, separated themselves from the Presbytery of Donegal and united with New Castle Second, as did also Mr. Alexander.

There is a tradition that a seceding church was organized when Pequea joined the New Side and that it held its meetings in what is now the sexton's house. Dr. Briggs, in "American Presbyterianism," says that "Donegal Presbytery was opposed to David Alexander," and there is a record that supplies were sent over

the Welsh mountain by Donegal Presbytery when Pequea joined the New Side. This would seem to indicate that for a time Pequea was a divided congregation and possibly until 1759, when the Pequea and Leacock churches returned to Donegal Presbytery.

Mr. Alexander, refusing to obey the rules of the Old Side Synod as to itinerant preaching and the examination of candidates, was, December 29, 1740, suspended by the Synod of Philadelphia. He was vigorous in his opposition to those he regarded as opposing the work. "He intruded into Black's congregation to carry the gospel to a people burdened with a lifeless ministry." He refused to answer a citation for intruding into Black's field and withdrew. Presbytery suspended him May 5, 1741. However, he sat in the Synod in 1741 and withdrew when the New Brunswick brethren were excluded. The next year he was sent on a mission to the "Great Valley" because of the necessity there. There seems to be no further mention of his name, but it is thought he returned to Pequea soon after and ministered until the end of his life, which came, according to tradition, in 1749 or 1750. He was buried in the aisle of the church, in front of the pulpit, but his resting place is not now known, as when the church was removed his grave was not marked. David Alexander, probably a native of Ireland, may have been educated at the Log College, and was probably licensed by New Castle Presbytery.

The Second Church Building.

The second church building was erected about 1750, and while Pequea was under the care of the Presbytery of New Castle Second.

The Fourth Pastor.

October 9, 1750, Pequea and Leacock united in a call for the pastoral services of Mr. Robert Smith, who had

been licensed December 27, 1749, by the New Side Presbytery of New Castle. He accepted these calls and was ordained to the ministry, March 26, 1751, and installed pastor of Pequea and Leacock.

After October 30, 1759, Pequea had the whole of Mr. Smith's time. In 1759 Dr. Robert Smith was added to Donegal Presbytery and Pequea and Leacock were attached to the same. Dr. Smith seems to have returned again to New Castle Presbytery as we find the following record from the Minutes of Donegal Presbytery, April 16, 1767: "Robert Smith has been, by the Synod, annexed to the Presbytery of New Castle since our last."

In August, 1782, Dr. Smith requested the Presbytery to release him from his charge because of the depreciation of the Continental currency and because of the emigration beyond the Alleghenies. Presbytery delayed action for a year, at the earnest request of the people, and in April, 1784, the congregation having agreed to compensate him in part for his losses and to give him yearly four hundred bushels of wheat, he was prevailed upon to remain. During the last several years of his life, he ministered regularly to the people of "The Grove," now Cedar Grove. This pastorate was closed by the death of Dr. Smith, which occurred April 15, 1793. He was buried in the cemetery at Pequea by the side of his departed wife. He was a pastor at Pequea forty-two years. (See separate article on Dr. Robert Smith in this history.)

Incorporation.

The Pequea church was incorporated February 8, 1785, during the pastorate of Dr. Robert Smith.

Of Interest to Pequea.

In the early days of Piqua (Pequea) a Mr. Andrews, a member of that congregation, joined the movement

southward and settled at Frederick, Md., where, in 1767, his son John was born. Later the family moved to North Carolina, where, in 1779, the son John was converted and decided to become a minister of the gospel. He was licensed in 1794. Later he was ordained to the ministry and after several years settled in Chillicothe, Ohio, where, July 5, 1814, he issued the first copy of "The Weekly Recorder." He continued the publication of this paper for a number of years when it finally merged into "The Presbyterian Banner," which is the oldest religious newspaper north of the Mason and Dixon line.

The Fifth Pastor.

After having supplies for three years the Pequea church extended a call to Rev. William Arthur, who was received into the Presbytery of New Castle from the Presbytery of Philadelphia, October 7, 1795. He accepted this call and was installed pastor January 5, 1796. He continued in this relation until May 20, 1818, when it was dissolved. He died in 1827.

Rev. William Arthur was born in Peebles, Scotland, and educated at Edinburgh. He was ordained to the ministry and came to America in 1793. He was pastor of Pequea for twenty-two years, and at the same time served "The Grove." It is said that he always wore gloves when he preached and that he was a user of snuff.

The Sixth Pastor.

Mr. Amzi Babbit preached at Pequea the first Sabbath in July, 1820, and continued to labor there until September 22, 1820, when a call was extended to him by "Pequea and The Grove." He was ordained and installed April 3, 1821. He was released in the fall of 1831 after serving as pastor for ten and one-half years. Cedar Grove had one-half his time and paid one-half the salary, or \$500.00.

Rev. Amzi Babbit was born near Mendham, N. J. September 30, 1795. He was educated at the College of New Jersey and studied theology one year at Princeton Seminary, completing his course in this subject under a private teacher. He was licensed by the Presbytery of New Castle.

After resigning at Pequea he went into the manufacture of iron, in which his wife's family was interested, but was unsuccessful, losing his own and his wife's money. He desired to recoup his wife and it is said he went to Washington, D. C., where, in the exercise of his unusual powers, he wrote speeches for members of Congress, receiving sufficient compensation for the same to enable him to effect his desire. He died November 14, 1845, and was buried near Philadelphia.

The Seventh Pastor.

For two years after the resignation of Mr. Babbit the Presbytery supplied Pequea and The Grove. One of these supplies was Mr. John Wallace. He preached acceptably and, after several months, September 9, 1833, he was called to the pastorate. He accepted this call October 1, and November 5, 1833, he was ordained to the ministry and installed pastor. From this pastorate he was released at Slateville, October 3, 1866, having resigned the pastorate July 8.

Church Edifice Enlarged.

The building of the Pequea Presbyterian church was enlarged in the year 1834, and the pulpit was changed from the north end to the east side.

Session House.

In the year 1836 a Session house was added to the material equipment of the church.

In 1859 the 100th anniversary of the preaching of Whitefield was celebrated at Pequea when Joseph

Grimes of Columbia preached an eloquent sermon from "Jesus Christ the same, etc."

Rev. John Wallace was born near Parkesburg, Chester county. His parents were strict Quakers and he himself was one until he was twenty-one years of age. He did not have a classical education. He studied theology under a private teacher and was licensed by the Presbytery of New Castle in 1814 and preached as a missionary within its bounds for almost twenty years. His last sermon was preached at Compassville hall on "The Heavenly State." Soon afterward he was taken ill and October 29, 1866, he entered into this state of which he had spoken so eloquently. His body lies in the Pequea cemetery by the side of a predecessor, Rev. Robert Smith, D.D. During his ministry Cedar Grove, which had been united with Pequea since 1775, became a distinct congregation in 1839.

The Eighth Pastor.

April 10, 1867, Licentiate Thomas S. Long was received from the Presbytery of New Castle. A call from the Pequea church was accepted by him and he was ordained to the ministry and installed pastor May 7, 1867. From this pastorate he was released February 23, 1871.

Rev. Thomas S. Long was born near Sadsburyville in Chester country. He was licensed by the New Castle Presbytery April 10, 1866, and was called to Pequea February 27, 1867. Mr. Long was a graduate of Princeton Seminary.

The Ninth Pastor.

In September, 1871, the Pequea church extended a call to Licentiate Robert Ennis, of the Presbytery of Albany. This call was presented to Presbytery at Stewartstown, October 4, 1871. Mr. Ennis was received October 18, 1871, and he accepted the call. He was

ordained to the ministry November 16, 1871, and installed pastor at Pequea. From this pastorate he was released June 14, 1875. The relation closed July 1 of that year.

Rev. Robert Ennis was born near Schenectady, N. Y., was a graduate of Union College and of Princeton Seminary. During his pastorate at Pequea, 184 persons were added to the church and of these 127 were baptized.

The Tenth Pastor.

Licentiate William C. Alexander preached to the Pequea congregation for the first time December 19, 1875. January 24, 1876, he was called to the pastorate there. He was received from the Presbytery of Huntingdon, April 12, 1876, and accepted the call. He was ordained to the ministry May 9, 1876, and installed pastor. From this pastorate he was released at an adjourned meeting of the Presbytery of Westminster in Philadelphia, October 25, 1880. Mr. Alexander was a graduate of Lafayette College and of Princeton Seminary.

The Eleventh Pastor.

In the spring of 1881, Licentiate Charles Lowell Cooder, of the Presbytery of New Brunswick, was extended a call to the Pequea church. He was received into Presbytery, April 12, 1881, and accepted the call. He was ordained to the ministry May 10, and installed pastor. He was released from the pastorate September 22, 1885, in order that he might accept a call to the Christ Church, Lebanon, in the same Presbytery.

The Twelfth Pastor.

June 8, 1886, the Rev. Martin Luther Ross was received from the Presbytery of Philadelphia, and accepted a call from the Pequea church. He was installed pastor the same day. From this pastorate he was released June 12, 1889.

Stated Supply.

The Rev. Robert Gamble was stated supply of Pequea church from 1890 to 1897.

The Thirteenth Pastor.

In the spring of 1897 the Pequea church extended a call to Licentiate Cleveland Frame, of the Presbytery of Philadelphia. He was received June 21, 1897, and accepted the call. He was ordained to the ministry June 22, and installed pastor. He was released April 14, 1908, in order that he might accept a call to the Malvern church in Chester Presbytery.

Church Remodeled.

The building of the Pequea congregation was entirely remodeled and beautified in 1901 at a cost of \$5,000.00.

The Fourteenth Pastor.

In the summer of 1908 the Pequea church extended a call to the Rev. William Bullock, of the Presbytery of West Jersey. Mr. Bullock was received September 8, 1908, and accepted the call. He was installed September 16. He was released from this pastorate November 16, 1914, and dismissed to the Presbytery of Central Dakota that he might engage in Home Mission work.

Stated Supply.

Licentiate H. H. Kurtz, of Chester Presbytery, was stated supply at Pequea, 1914-1915.

The Fifteenth Pastor.

In the spring of 1916 the Pequea church extended a call to Mr. William S. Baltz, a candidate under the care of Chester Presbytery. He was received into Westminster, June 14, 1916. He was licensed June 22, and accepted the call. He was ordained to the ministry the same day, and installed pastor of Pequea.

The Manse.

The Pequea church has a large manse building, in

which one room is set apart for a congregational library, which was established and which is supported by the interest of a legacy of \$5,000.00 left by Mr. John McCalley in 1872. Mr. McCalley also left a legacy of \$10,000.00 to the church, the interest only to be used. This church has a lien on a farm which nets an interest of \$8.00 per year, which is to be paid as long "as the grass grows and water runs." It has a similar lien on another farm which nets an interest of 50 cents per year.

Sons in the Ministry.

These comprise the three sons of Dr. Smith, Samuel Stanhope, John Blair and William; Rev. William Boyd, a pupil of Rev. William Arthur; Rev. Mr. Slemons, Rev. William B. McIlvaine, Rev. Robert Kennedy and Rev. Thomas M. Crawford, D.D. The latter was educated at Jefferson College and Princeton Seminary. He was ordained May 23, 1851. He was pastor of the Slateville church from 1851 to 1872. He died August 7, 1902.

Missionary.

Miss Mary Patton, a member of Pequea church, sailed in 1887 as a Missionary to the Sandwich Islands, under the care of the American Board. The next year she married Rev. Levi Chamberlain, a congregational minister, and spent her life there.

Pastors and Supplies.

| | |
|-------------------------------------|-----------|
| Pastor, Rev. Adam Boyd..... | 1724-1733 |
| Pastor, Rev. Thomas Craighead..... | 1734-1736 |
| Pastor, Rev. David Alexander..... | 1737-1750 |
| Pastor, Rev. Robert Smith, D.D..... | 1751-1793 |
| Supplies | 1793-1796 |
| Pastor, Rev. William Arthur..... | 1796-1818 |
| Supplies | 1818-1821 |
| Pastor, Rev. Amzi Babbit..... | 1821-1831 |
| Supplies | 1831-1833 |

| | |
|--|-----------|
| Pastor, Rev. John Wallace..... | 1833-1866 |
| Pastor, Rev. Thomas S. Long..... | 1867-1871 |
| Pastor, Rev. Robert Ennis..... | 1871-1875 |
| Pastor, Rev. William C. Alexander..... | 1876-1880 |
| Pastor, Rev. Charles L. Cooder..... | 1881-1885 |
| Pastor, Rev. Martin L. Ross..... | 1886-1889 |
| Stated Supply, Rev. Robert Gamble..... | 1890-1897 |
| Pastor, Rev. Cleveland Frame..... | 1897-1908 |
| Pastor, Rev. William Bullock..... | 1908-1913 |
| Stated Supply, Licentiate H. H. Kurtz..... | 1914-1915 |
| Pastor, Rev. William S. Baltz..... | 1916- |

Present Organization.

| | | |
|----------------|----------------------------|----------|
| Pastor, | Rev. William S. Baltz. | |
| Ruling Elders, | David S. Kurtz, clerk..... | 20 years |
| | John K. Miller..... | 34 years |
| | John I. Wanner..... | 7 years |
| | John K. Hyman..... | 7 years |
| | Lafayette Hamilton | 7 years |

S. S. Superintendent, John K. Hyman.

President Board Trustees, John K. Miller.

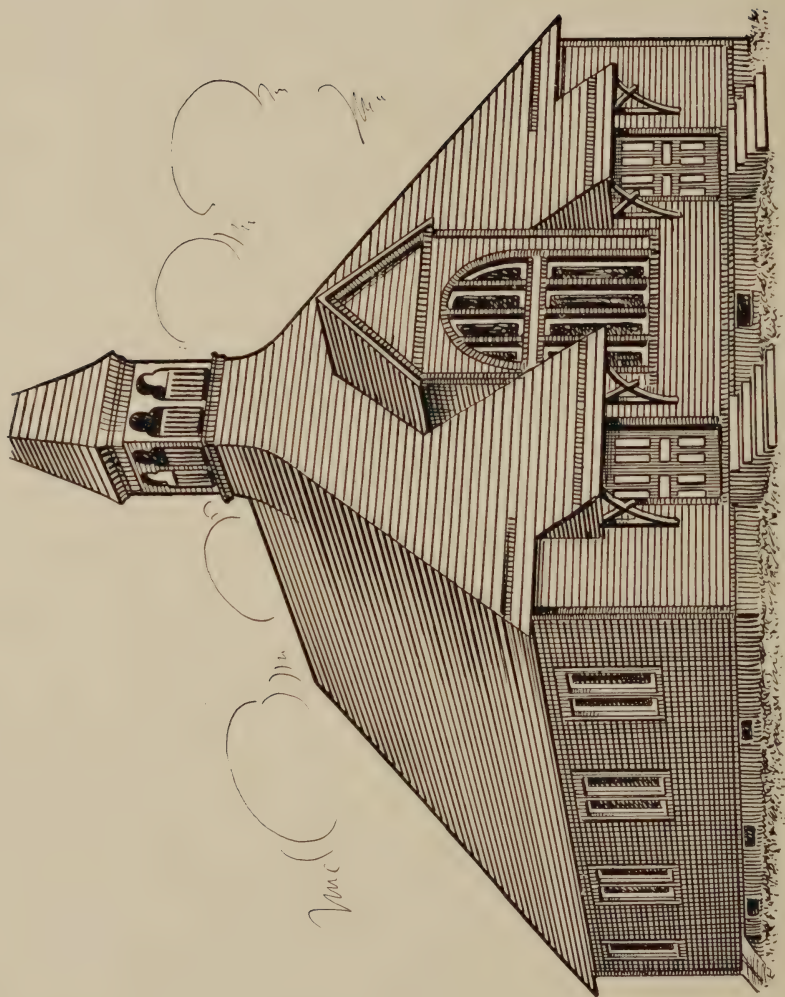
Membership of Church, 226.

Membership of Sabbath School, 167.

Former Ruling Elders.

| | |
|--------------------------|------|
| Elder Kittera | |
| Colonel Jenkins | |
| W. Whitehill | |
| Amos Slaymaker | |
| James Greer | |
| William Brisben | |
| John Whitehill, Esq..... | |
| William Boyd, Esq..... | |
| George Thompson..... | |
| James Galt | 1796 |
| Robert McClellan | 1812 |
| William Patton | 1812 |

| | |
|--------------------------|----------|
| John Brisben | 1812 |
| Robert McIlvaine | 1812 |
| James Boyd | 1812 |
| John Robinson, Esq. | 28 years |
| Andrew Caldwell | 1833 |
| William Galt, Jr. | 1833 |
| James Patton | 25 years |
| John Lawrence | 9 years |
| John A. Harner | 1833 |
| Hugh R. Buchanan. | 10 years |
| James Buyers | 1835 |
| Edward DeHaven | 1839 |
| John Wallace | 1839 |
| James B. Luckie. | 1841 |
| William Galt | 14 years |
| William Buchanan | 32 years |
| John Lawrence | 33 years |
| Joshua Linville | 23 years |
| Robert Smith | 4 years |
| Solomon Martin | 17 years |
| W. P. Galt. | 20 years |
| James Martin | 43 years |
| John Glendenning | 1873 |
| Joseph Wanner | 17 years |
| John R. Wilson. | 13 years |
| I. C. Buchanan. | 10 years |
| Wilson P. Galt. | 15 years |
| Jacob Stauffer | 6 years |
| George N. Dague. | 5 years |



PINE GROVE PRESBYTERIAN CHURCH
Sunnyburn, Pa.

PINE GROVE PRESBYTERIAN CHURCH.

1857.

At a meeting of citizens of Lower Chanceford, held the 19th day of March, 1853, it was resolved that a Presbyterian church be erected on a piece of ground belonging to Mr. James Barnett, at the junction of the York Road and the River Road leading to Snyder's mill, and the citizens friendly to the erection of said church were earnestly solicited to aid by pecuniary assistance this laudable and Christian undertaking. A subscription containing thirty-two names and for about \$200.00 was secured.

The First Building.

This enterprise met with success, and in 1856 a small stone building was erected and dedicated to the worship of God.

Petition Denied.

The building having been erected, this little band sought to be organized into a church. Accordingly at Columbia, April 15, 1857, a petition was presented by certain communicants and pew holders of Slate Ridge church, in a new house of worship at Pine Grove, in Lower Chanceford, York county, asking the Presbytery to organize a church in said township. On motion Messrs. L. Chandlee, H. Snyder and James Barnett, commissioners of the petitioners, were allowed to address the Presbytery in behalf of the petition. After a full hearing of the commissioners and ample discussion, a motion to organize the church was lost.

Church Organized.

At Union church, October 6, 1857, a petition for a church organization at Pine Grove, in York county, was read, and on motion it was "*Resolved*, That the prayer of the petition be granted, and that Messrs. Lindley C. Rutter, Thomas M. Crawford and Samuel Parke be a committee to organize said church if the way be clear."

This committee reported to Presbytery at Pequea, April 14, 1858, that it had met at Pine Grove, Friday, October 30, 1857. A sermon was preached by Rev. Thomas M. Crawford. The Rev. Samuel Parke presided, and when he called for the certificates of membership of those who desired to be organized into a church, seven persons responded. These certificates were found to be in order and the persons were received.

It was decided that two persons should be chosen for the eldership. An election was accordingly held, which resulted in the unanimous choice of James Barnett and Herman Snyder. These persons were ordained and installed as Ruling Elders, and the church of Pine Grove was declared regularly constituted.

The Session was granted permission to supply the pulpit until the next stated meeting of Presbytery. Rev. Samuel Parke at times served as supply. This permission was granted to the Session at various other times until April, 1862, when Rev. Thomas M. Crawford was made the stated supply for six months. Mr. Crawford may have continued for some time, even to 1870, as there seems to be no record in the meantime of the Session having been given permission to supply the pulpit.

April 4, 1871, Rev. Alexander F. Morrison was appointed stated supply for the Pine Grove church, and he was to arrange with that people as to time and conditions for his laboring with them for a portion of the

time, such as he could spare, from his duties at New Harmony. This relation doubtless continued for some time, but not likely beyond three years, as Mr. Morrison's health failed and he died in 1875.

There is no further record until 1880, when Rev. Thomas M. Crawford was appointed stated supply and so continued until September, 1888.

The Second Building.

In the year 1886, and also 1887, there was a large ingathering to the Pine Grove church, both on profession of faith and by certificate, a number from Chanceford, and the congregation decided to move its location a mile north of the first building. This it did, and erected the present neat, substantial and well arranged building.

The Manse.

Soon after the church building was completed, the congregation erected a modern manse on the church property.

April, 1889, Pine Grove reported to Presbytery that Rev. S. H. Holliday had supplied the pulpit since November, 1888. He was continued as stated supply through 1889.

The First Pastor.

In the spring of 1890 the Pine Grove church extended a call to Robert J. Rankin, a candidate under the care of the Presbytery of Baltimore. Mr. Rankin was received into Westminster Presbytery, April 8, 1890. He was licensed to preach and accepted the call. He was ordained to the ministry the same day. He was installed pastor of Pine Grove church, June 12, 1890. From this charge he was released November 3, 1893.

The Second Pastor.

In the spring of 1894 a call was extended to Licentiate James W. Campbell of the Presbytery of Wooster.

April 24, 1894, Mr. Campbell was received. He accepted the call and was ordained to the ministry and installed pastor the same day. He was released from this pastorate January 14, 1897.

The Third Pastor.

April 8, 1895, Candidate J. Leonard Hynson was received from the Union church. He was licensed to preach, April 14, 1896. At Lancaster, June 21, 1897, at a pro-re-nata meeting of Presbytery, a call from Pine Grove church for the pastoral services of Mr. J. L. Hynson, with a salary of \$800.00, a vacation of one month, and the free use of the manse, was found in order. It was placed in Mr. Hynson's hands and he expressed his readiness to accept the same. He was ordained to the ministry, June 28, 1897, and installed pastor the same day. From this pastorate he was released September 1, 1903.

The Fourth Pastor.

June 8, 1904, Rev. Christian B. Eby, formerly a candidate under the care of this Presbytery, was received from the Presbytery of Larned, and accepted a call to Pine Grove church. A committee, appointed by Presbytery to install Mr. Eby, performed this duty and he was declared to be duly constituted the pastor of the Pine Grove church. At his own request, he was released. His pastorate closed April 14, 1908.

The Fifth Pastor.

In the fall of 1908 a call was extended to Rev. Thomas G. Baxter of the Presbytery of Carlisle. He was received into the Presbytery of Westminster, November 24, 1908, and accepted the call from Pine Grove. He was installed pastor, December 10, 1908. From this relation he was released August 18, 1921, to take effect with the close of August.

While Mr. Baxter was pastor at Pine Grove he was

also stated supply at Holtwood after that church was organized in 1912. He had also much to do with the working up of an organization at that point. Mr. Baxter was a devoted worker in the cause of temperance, and no small credit is due him for the advance made in that work in his community.

The Sixth Pastor.

After the resignation of Mr. Baxter, the Pine Grove church was vacant for more than a year. In the winter of 1922 a call was extended to Rev. Seth R. Downie, D.D., of the Presbytery of Baltimore. Dr. Downie was received into Westminster Presbytery, December 14, 1922, and accepted the call from the Pine Grove church. He was installed pastor January 8, 1923. This relation was dissolved September 9, 1924, to take effect December 31.

Missionary.

From this church went out into the ministry Rev. Harry C. Neely, who was received into the Presbytery of Westminster as a candidate for the ministry, April 12, 1910. He was licensed to preach, November 10, 1918, by the Presbytery of Westminster and ordained as an evangelist the same day. Later he, with his wife, sailed for Cameroun, Africa, where he still continues to labor as a missionary.

Sabbath School.

The Sabbath school was organized previous to 1850 and doubtless had something to do with preparing the way for a church organization.

Community House.

The church has a large and well-equipped community house, which is a valuable adjunct in carrying on the work of the church. This building was erected in 1909 at a cost of \$1,700.00.

Pastors and Supplies.

| | |
|--|-----------|
| Supplies, Rev. Samuel Parke, et al. | 1857-1861 |
| Stated Supply, Rev. T. M. Crawford | 1862-1870 |
| Stated Supply, Rev. A. F. Morrison | 1871-1874 |
| Supplies | 1875-1880 |
| Stated Supply, Rev. T. M. Crawford, D.D. . | 1880-1888 |
| Stated Supply, Rev. S. H. Holliday | 1888-1889 |
| Pastor, Rev. Robert J. Rankin | 1890-1893 |
| Pastor, Rev. James W. Campbell | 1894-1897 |
| Pastor, Rev. J. Leonard Hynson | 1897-1903 |
| Pastor, Rev. Christian B. Eby | 1904-1908 |
| Pastor, Rev. Thomas G. Baxter | 1908-1921 |
| Supplies | 1921-1922 |
| Pastor, Rev. Seth R. Downie, D.D. | 1923-1924 |

Present Organization.

Pastor, Rev. Seth R. Downie, D.D.

| | |
|---|----------|
| Ruling elders, Roy D. Snyder, clerk | 5 years |
| Vesey C. Colvin | 19 years |
| George Snodgrass | 14 years |
| S. Ferree Johnson | 14 years |
| John J. Keener | 5 years |
| Ross C. Anderson | 1 year |

S. S. Superintendent, Ross C. Anderson.

President Board Trustees, Hugh Anderson.

Membership of Church, 299.

Membership of Sabbath School, 306.

Former Ruling Elders.

| | |
|-------------------------|----------|
| James Barnett | 40 years |
| Herman Snyder | 36 years |
| James McKay | 6 years |
| Eneas Barnett | 35 years |
| Thomas Norris | 6 years |
| Daniel Shenk | 12 years |
| John E. Wittmer | 26 years |
| Charles S. Murphy | 11 years |

| | |
|----------------------------|----------|
| William F. Smith, M.D..... | 6 years |
| James N. Kilgore..... | 13 years |
| Thomas T. Snyder..... | 4 years |
| Erastus W. Stewart..... | 8 years |
| Samuel D. Fry..... | 37 years |

SLATE RIDGE PRESBYTERIAN CHURCH.

1750.

The tide of immigration from over the sea was largely increased in 1736, when hundreds of Presbyterian families landed in Philadelphia and New Castle, and made their way westward, many into southern Pennsylvania. At an earlier date there were settlements in these parts, and doubtless from time to time by way of the ferry at Peach Bottom, Scotch-Irish Presbyterians from the lower end of Lancaster county came into York county.

Slate Ridge seems to be entitled to the claim of being the oldest Presbyterian church in York county. Well-established tradition indicates the organization was about 1750. In 1746-1747 there was a great religious revival extending from Deer Creek, Maryland, to Slate Ridge and onward to Chanceford in Pennsylvania. The organization of the Slate Ridge church was due to this revival.

The First Pastor.

It is believed that the first pastor was the Rev. Eleazer Whittlesey, a descendant of one of the Pilgrims who landed at Plymouth Rock. He was born in Connecticut, March 25, 1711, attended the West Nottingham Academy, Cecil county, Maryland, and was graduated from Nassau Hall, then at Newark, N. J., and under the presidency of Aaron Burr. He was licensed to preach by the Presbytery of New Castle and died December 21, 1751, after a brief ministry. It is likely that Mr. Whittlesey was instrumental in the organization of the church and in the erection of the first church building.



SLATE RIDGE PRESBYTERIAN CHURCH
Cardiff, Md.



The First Building.

This building stood at the junction of Scotts Run and Muddy Creek, east of the former and south of the latter. This unsuitable site was probably selected in order to accommodate the people of Chanceford. The building was of logs and was later burned. The body of Rev. Eleazer Whittlesey was buried near the site of this building.

The Second Pastor.

The second pastor was the Rev. Evander Morrison, who came from Scotland. He united with the Presbytery of New Castle in 1753. It was during his ministry that the second house of worship was erected. This building was located several miles south of the first and in Maryland. The change of site would seem to indicate that Chanceford now had a place of worship of its own. It was a temporary structure and was soon abandoned. We have no record of Mr. Morrison after 1756.

The Third Pastor.

After the departure of Mr. Morrison the congregation of Slate Ridge, in connection with Chanceford, was blessed with the ministry of a Rev. Samuel Black. Of him little is known. It was during his ministry that the third building was erected. It was close to the state line and near the location of the Slate Ridge cemetery. It was probably a log building. It seems to have existed but a short time.

The Fourth Pastor.

May 29, 1759, Slate Ridge and Chanceford asked Presbytery to send Mr. John Strain as supply. Presbytery directed him to supply these churches the third and fourth Sabbaths of July following his licensure, in 1759. Several churches desired his services and extended calls, and among them Slate Ridge and Chanceford. He took these calls under consideration, but

finally returned them all and asked Presbytery for ordination *sine titulo* in order that he might itinerate. Presbytery granted his request and he was ordained December 17, 1760.

October 21, 1761, Slate Ridge and Chanceford renewed their calls for Rev. John Strain and he, accepting the same, was installed November 17, 1762. Soon after his installation at Slate Ridge, he and Rev. James Hunt and their congregations were set off from New Castle Presbytery and annexed to Old Donegal Presbytery. Mr. Strain met with the Donegal Presbytery June 29, 1763.

During Mr. Strain's pastorate, in 1762, the fourth church building was erected, and on the site of the third building, a better building, because it was of "squared logs." This building was burned about 1800 and the fire was thought to be the work of an incendiary.

It is interesting to note at this point that differences existing among the Slate Ridge people as to the location of their church building, Presbytery, being appealed to, allowed them to locate by a "standing spring." This was October 21, 1761, and was because a spring on a site, previously approved by a committee of Presbytery in order to settle the trouble, was not a "standing spring." This action with reference to a "standing spring" suggests the custom of those early days in always seeking to locate a rural church by a "standing spring." The reason for this custom lay in the fact that two services were held on the Sabbath day, with an intermission of an hour. In this hour the people ate their lunch and watered their horses. Hence, the necessity for a spring near by.

Rev. John Strain was graduated from Princeton College in 1757. He probably studied theology under Dr. Finley. During his ministry at Slate Ridge he was

called to the Second Church of Philadelphia, and the matter was argued at a meeting of Presbytery at Slate Ridge, with the result that he remained at the latter. His ministry terminated with his death, May 21, 1774. He was buried in the Slate Ridge cemetery, where his grave is marked by a stone erected by the congregation. His age was forty-six years. Rev. John Strain was a strong and popular preacher and attained great success. He was well versed in theology and gave instruction in the same. He made a marked impress on the people to whom he ministered.

Rev. John McMillan.

Two years after the death of Mr. Strain, or in 1776, Slate Ridge and Chanceford sought, through the Presbytery of New Castle, to secure the pastoral services of Rev. John McMillan. This was Rev. John McMillan, pioneer to western Pennsylvania and the founder of Jefferson College.

Supplies.

We are now in the time of turmoil and war, and there does not seem to have been a pastor in Slate Ridge during this period. In fact, in the Minutes of the Donegal Presbytery to which the church belonged there is no record of the church from 1777-1781. This was because Slate Ridge and Chanceford had permission from Donegal Presbytery to apply to New Castle Presbytery for supplies during this period. It is said that a Mr. Joseph Smith preached at Slate Ridge and Chanceford for two years. This was in the interim between the fourth and fifth pastorates. In 1777, New Castle Presbytery appointed Mr. McConnell to supply Slate Ridge and Chanceford churches. Messrs. Semple, Luckey, Finley and Tate were at times appointed supplies of the Slate Ridge church by New Castle Presbytery, and it is evident that during these troublous times the Slate Ridge

church depended for the ministration of the Word and sacraments upon other Presbyteries than that to which it belonged. It is clear that during this unsettled period churches were permitted to apply to different Presbyteries for supplies.

The Fifth Pastor.

At a meeting of the Presbytery of Donegal, held April 15, 1781, a call from Slate Ridge and Chanceford to the Rev. John Slemmons was presented. Each congregation engaged to pay to Mr. Slemmons the sum of sixty dollars in grain, allowing six shillings per bushel for wheat, three shillings for corn, and four shillings per bushel for rye. Mr. Slemmons took this call under consideration. This call was accepted June 19, and he was installed the third Wednesday of November, 1781. April 11, 1786, Mr. Slemmons applied to Presbytery to be released from his present pastoral charge because he had little prospect of being useful there and that his support, because of the negligence of the congregation in payment, was inadequate. Presbytery cited the congregations to appear at the next meeting to give an account and show cause, if any, why the relation should not be dissolved. Before the matter was issued, in May, 1786, Synod divided the Presbytery of Donegal into two Presbyteries, Baltimore and Carlisle. Slate Ridge and Chanceford were in the Presbytery of Baltimore, and in April, 1787, Mr. Slemmons asked the Presbytery of Baltimore to dissolve his pastoral relations. Presbytery cited the churches to send commissioners to appear at a meeting in October of that year. These commissioners promised to endeavor to carry out their contract and the relation was not dissolved, but continued for four years more, and the relation was dissolved April 20, 1791, at Georgetown. The reasons were poor support and congregations divided as to his being pas-

tor. There is also a record that he was released at Baltimore, September 22, 1791. It cannot now be determined how this matter came to be adjusted at two successive meetings of the same Presbytery.

Rev. John Slemons was graduated from Princeton College in 1760 and held one pastoral charge, 1765-1774, before assuming the pastorate at Slate Ridge.

April 3, 1792, Slate Ridge asked Baltimore Presbytery for supplies. April 11, 1792, the Presbytery of Baltimore appointed Messrs. Balch and Hunt to supply Slate Ridge. April 16, 1793, Mr. Samuel Martin and Rev. Stephen Balch were appointed to supply at Slate Ridge. For four years after Mr. Slemons was released Slate Ridge did not have a pastor.

The Sixth Pastor.

September, 1794, Slate Ridge applied to the Presbytery of Baltimore, and Mr. Samuel Martin was appointed to preach in October. In November of that year a difficulty arose between the Chanceford and Slate Ridge churches as to a union in the pastorate. It had existed for forty years, and Chanceford desired it continued. Slate Ridge desired it broken and in fact regarded it as already broken when Presbytery released Mr. Slemons from Slate Ridge.

At this same meeting of the Presbytery of Baltimore a call from the Slate Ridge church for the pastoral services of Mr. Samuel Martin was presented. At a meeting of the Presbytery of Baltimore held in the Slate Ridge church, October 7, 1795, Mr. Martin accepted the call and was ordained and installed pastor of Slate Ridge church. For more than four years, or until 1800, Rev. Samuel Martin was pastor of the Slate Ridge church alone, and taught a Classical school "to eke out a slender support."

About 1800, members of Baltimore Presbytery peti-

tioned Synod for a division of their Presbytery because some members had so far to travel to the meetings of Presbytery. The request was granted and Rev. Samuel Martin and his church, with other ministers and their churches, were annexed to the New Castle Presbytery.

April 1, 1800, the Slate Ridge church, acknowledging inability to support Rev. Samuel Martin, agreed to allow half his time to the Chanceford church. A call had already been prepared by Chanceford, which Mr. Martin accepted. The relation was dissolved at Wilmington, September 29, 1812, after a pastorate of seventeen years.

The Fifth Church Building.

About the year 1800, the "better building of squared logs" was burned and soon after, during Mr. Martin's ministry, a stone structure was erected on the same site, having a slate roof, which continued the meeting place of the congregation until 1893.

Rev. Samuel Martin, D.D., was born near Chestnut Level, Pa., January 9, 1767. His parents were members of the Associate Church, but Samuel early manifested a preference for the Presbyterian Church. In his 22nd year he gave his heart to Christ. He taught school to aid in his education. He was graduated from the University of Pennsylvania, July 8, 1790. He was taken under the care of the Presbytery of Baltimore in April, 1792, and licensed April 17, 1793.

The Seventh Pastor.

After the close of the pastorate of Rev. Samuel Martin, the Slate Ridge church was vacant more than a year. April 6, 1813, at St. George's, Del., Mr. Samuel Parke was licensed to preach the gospel. At the same meeting Slate Ridge asked for supplies. It is likely Mr. Parke was so sent, as April 5, 1814, at Middletown,

Del., a call for his pastoral services was presented by Slate Ridge and accepted by him. He was ordained and installed August 9 (2nd Tuesday), 1814. Mr. Parke offered his resignation of the pastorate of Slate Ridge at Chestnut Level, April 21, 1847, and the congregation was cited to appear by representatives at the next stated meeting to show cause, if any, why this request should not be granted.

At a meeting of the Presbytery of Donegal, held at Churchville, Md., September 21, 1847, two Elders claimed the right to represent the Session of Slate Ridge in Presbytery. Presbytery gave the seat to Mr. Joseph D. Wiley. Mr. Parke gave notice that he would complain to Synod against this action of Presbytery in seating Mr. Wiley.

The request of Mr. Parke to be released from the pastoral charge of the Slate Ridge church, presented September 21, 1847, was considered. The representatives of the majority and minority parties were heard, and the grievances appearing such as could not be healed, the relation was dissolved and the church declared vacant. Mr. Johnson gave notice that he would complain to Synod against the action of Presbytery in dissolving the pastoral relation of Mr. Parke.

October 23, 1847, at Lewisburg, Pa., the Synod made the following entry upon the record book of Donegal Presbytery: "Examined and approved thus far in Synod, with the exceptions of the actions of Presbytery in receiving an Elder from the Session of Slate Ridge who was not appointed in a constitutional manner, and in dissolving the pastoral relation between the Rev. Samuel Parke and the congregation of Slate Ridge, of both of which acts the Synod has expressed its disapproval."

This indicates that the action of Presbytery in dis-

solving the pastoral relation at Slate Ridge was reversed and Mr. Parke restored to his place as pastor.

At Paradise, April 8, 1856, Mr. Parke asked leave to resign his pastorate at Slate Ridge because of the infirmities consequent upon age and the labors of a pastorate of almost forty-three years. The commissioners from the church were heard and the relation was dissolved. Mr. Parke died December 20, 1869, and was buried in the Slate Ridge cemetery.

Rev. Samuel Parke was born near Parkesburg, in Chester county, November 26, 1788. He was graduated from Dickinson College, September, 1809. He was a classmate of James Buchanan, afterward President of the United States. He studied theology under Rev. Nathan Grier, D.D. He afterward married a daughter of his preceptor. While at Slate Ridge as pastor he was the pastor of the Centre church from 1820-1848. His religious convictions began when he was a child, on a communion occasion, when his father and mother left him in the pew while they went to the table. He was so affected as to be scarcely able to leave the pew. He was an earnest Christian, a man of very determined character, and no weather hindered him in his ministerial work, was faithful to his ministerial engagements, and especially in visiting and comforting the sick. His last words were, "I have tried to serve God."

The Eighth Pastor.

For four years after the dissolution of the relation of Rev. Samuel Parke, Slate Ridge was without a pastor. These were stormy times in state, preceding the Civil war, especially for those living along the Mason and Dixon line, and it seems to have been a somewhat stormy time with Slate Ridge church. In the years 1856-1857 the pulpit was supplied sometimes by Presbytery and sometimes by the Session, with the permission of Pres-

bytery. At Pequea, April 14, 1858, certain papers were presented to Presbytery by the congregation of Slate Ridge asking counsel. These papers were placed in the hands of a committee, the recommendations of which were approved. As to a congregational meeting, Presbytery decided that it had been properly called. As to other matters, the Presbytery recommended the following: "That the congregation of Slate Ridge meet at an early period and carefully lay their wants before God, and wait and watch the leadings of Divine Providence as to their future supply of the gospel." Presbytery supplied the pulpit for a year and then the Session until a pastor was called.

October 2, 1860, Slate Ridge presented to Presbytery a call for Licentiate Joseph D. Smith, of the Presbytery of Philadelphia. This call was placed on the table, and Presbytery adjourned to meet at Slate Ridge, October 30, 1860. On that day Licentiate Joseph D. Smith was received, and he accepted the call. In the afternoon he was ordained to the gospel ministry and installed pastor of Slate Ridge.

Mr. Smith continued the pastorate of Slate Ridge for thirty years, or until April 8, 1890, when the relation was dissolved. Mr. Smith died December 21, 1896, and was buried at Slate Ridge.

Rev. Joseph D. Smith was a quiet, unobtrusive man, and a faithful preacher of the Word. He was very popular with his brethren and a theologian of no mean rank, being the examiner in theology in Presbytery for many years. He was always found in his place at the meetings of Presbytery, and faithfully discharged any duties placed upon him by that body.

The Ninth Pastor.

In the fall of 1890 the Slate Ridge church extended a call to the Rev. A. Lewis Hyde, of Monmouth Presby-

tery. September 23, 1890, Mr. Hyde was received from the Presbytery of Monmouth, and accepted this call. He was installed as pastor October 22.

The early days of the ministry of Mr. Hyde were signalized by a change of church location and the erection of a new building in South Delta. Against the proposition to change the location of the church, a protest from two Elders and eighty-one members of the Slate Ridge church was presented to Presbytery, April 12, 1893. Presbytery decided the protest was not warranted on the grounds stated in the paper.

The old church building was removed and the stone used in constructing the foundation of the new building, and therefore the old stone structure still lives. The old building was not removed too soon, as a roofing girder was found to be impaired, and the weight of the roof, the slate of which was three times the thickness of modern slate, would soon have caused a disaster.

September 19, 1893, while the new building was in course of construction, Rev. A. Lewis Hyde, the pastor, presented a resolution of the Slate Ridge congregation, desiring that "while their new church building will be within the bounds of the Presbytery of Baltimore, they desire to be still in connection with the Presbytery of Westminster." A committee, consisting of Revs. William G. Cairnes, Robert L. Clark and Elder Samuel R. Sample, M.D., was appointed to take charge of the matter. This committee, acting with a similar committee from the Presbytery of Baltimore, secured the adoption of an overture to the General Assembly, approved by the Synod of Pennsylvania and the Synod of Baltimore, requesting that the boundary line between the Presbytery of Westminster and the Presbytery of Baltimore be so changed as to allow the Slate Ridge congregation to remain in connection with the Presbytery of West-

minster and the Synod of Pennsylvania. This overture was approved by the General Assembly.

The new church building was dedicated to the worship of God, May 10, 1894, the dedicatory sermon being preached by the Rev. William M. Paxton, D.D., of Princeton Theological Seminary. The text was, "O Lord, I beseech Thee, send now prosperity," and it was a good augury, for the church began a new era in its history with the erection of the new building.

There were present at this dedication two sons of Rev. Samuel Parke—Robert S., for many years an Elder in the Slate Ridge church, and Nathan Grier D.D., pastor of the Presbyterian church of Pittston, Pa., for fifty years, and who made an address on that occasion.

Colonies from Slate Ridge.

At various times colonies have gone out from this church and aided in the establishing of other congregations—Slateville, in 1849, when three Elders and several members formed the nucleus of what is now a flourishing congregation; Pine Grove, in 1857, and Highland, in 1889.

Son in the Ministry.

Rev. Nathan Grier Parke, D.D., for fifty years a Presbyterian pastor at Pittston, Pa., was a child of Slate Ridge and a son of Samuel Parke.

Manse.

The church has a manse—in fact, it has had two, one on the hill near the Stone church, built of brick, and a new and modern frame building located near the present church building.

Pastors and Supplies.

| | |
|--------------------------------------|-----------|
| Pastor, Rev. Eleazer Whittlesey..... | 1750-1751 |
| Supplies | 1751-1753 |
| Pastor, Rev. Evander Morrison..... | 1753-1756 |

| | |
|--------------------------------------|-----------|
| Pastor, Rev. Samuel Black..... | 1757-1758 |
| Supplies | 1759-1762 |
| Pastor, Rev. John Strain..... | 1762-1774 |
| Supplies | 1774-1781 |
| Pastor, Rev. John Slemons..... | 1781-1791 |
| Supplies | 1791-1795 |
| Pastor, Rev. Samuel Martin, D.D..... | 1795-1812 |
| Supplies | 1812-1814 |
| Pastor, Rev. Samuel Parke..... | 1814-1856 |
| Supplies | 1856-1860 |
| Pastor, Rev. Joseph D. Smith..... | 1860-1890 |
| Pastor, Rev. A. Lewis Hyde..... | 1890- |

Present Organization.

| | | |
|---|---------------------|--|
| Pastor, | Rev. A. Lewis Hyde. | |
| Ruling Elders, A. A. Maffit, clerk..... | 34 years | |
| William B. Davis..... | 24 years | |
| J. Andrew Wallace..... | 19 years | |
| J. Thomas Gailey..... | 19 years | |
| Robert A. Stewart..... | 19 years | |

S. S. Superintendent, W. W. Maffit.

President Board Trustees, W. W. Maffit.

Membership of Church, 401.

Membership of Sabbath School, 249.

Some Former Ruling Elders.

| | |
|---------------------------|-----------|
| James Anderson | 60 years |
| Walter Beatty | 32 years+ |
| William Amos | 21 years+ |
| James Wilson | 10 years+ |
| William B. Galbreath..... | 16 years |
| Robert S. Parke..... | 28 years |
| Nelson Scarborough | 1 year |
| Isaac Scarborough | 15 years |
| Edgar Mobley | 30 years |
| Daniel A. Bay..... | 17 years |
| A. James Galbreath..... | 3 years |



STATEVILLE PRESBYTERIAN CHURCH
Delta, Pa.



SLATEVILLE PRESBYTERIAN CHURCH.

1849.

At a meeting of the Presbytery of Donegal, held at New Leacock, April 18, 1849, a communication from certain members of the Slate Ridge church was presented and referred to a committee consisting of Rev. T. Marshall Boggs, Rev. Solomon McNair, and Ruling Elder James A. McPherson.

This committee later reported that the paper was a request by several Elders of the Slate Ridge church, asking that Presbytery visit the Slate Ridge church and inquire into its condition. The committee recommended that such a committee as was desired be appointed. The Presbytery approved this report and appointed Revs. William Finney, Roger Owen, Samuel Dickey, and Ruling Elders James Pannell and James Penny to visit the church of Slate Ridge, examine into its condition, and if they deem it expedient, organize within its bounds a new church.

While the records of Presbytery do not contain the original memorial, it is evident that it contained a request for a separate organization since the committee was directed to effect one if it deemed it advisable.

At Mount Joy, October 3, 1849, the above committee reported that it had visited the Slate Ridge church, June 21, the members of the congregation had been requested to give information concerning the difficulty in the church and why a new organization was desired, and how many communicants would like to connect themselves with a new church if one was organized. Several members of the Session and other members

of the congregation expressed their judgment that, in existing conditions, a separate organization was absolutely necessary. Having heard a statement from the pastor of the Slate Ridge church, Rev. Samuel Parke, as to the matter, the committee was convinced that the interests of Presbyterianism in the community and a proper regard for the welfare of the applicants demanded that a new organization be had in that region at once. Accordingly they informed those seeking a separate organization that they might take the necessary steps looking toward the erection of another church, provided the site selected be at a proper distance from the old church. They were also instructed to apply to the Session of the Slate Ridge church for certificates of dismission and were assured that in due time they would be organized into a separate congregation.

Organization.

The committee also reported, October 3, 1849, that it had met on the site selected September 6, and proceeded to organize the church. Three Ruling Elders from the Slate Ridge church and also several members of it presented letters of dismissal. These letters were found to be in order, the persons received and organized into a church. Messrs. Joseph Wiley, Robert Dinsmore, James Galbreath, David Mitchel, and Archibald Cooper were elected Ruling Elders. The last two were ordained and all were installed and the church was declared to be duly organized as the Slateville church.

The First Building.

On the occasion of the organization of the church, September 6, 1849, the corner stone of the first edifice was laid in the presence of a large assembly. This building was completed and dedicated to the worship of God early in 1850.

The First Pastor.

At Chestnut Level, April 21, 1847, Mr. Thomas M. Crawford was received by the Presbytery of Donegal as a candidate for the gospel ministry. Mr. Crawford was graduated from Jefferson College in 1841 and from Princeton Seminary in 1848. He was licensed to preach the gospel April 19, 1848. In the spring of 1851 the newly organized congregation of Slateville extended a call to Licentiate Thomas M. Crawford to accept the pastorate. April 16, 1851 this call was presented to the Presbytery of Donegal and accepted by Mr. Crawford. An adjourned meeting of the Presbytery was held at Slateville May 23, 1851 when Mr. Crawford was ordained to the ministry and installed pastor of that church. This relation continued for more than twenty-one years and was dissolved in 1872. Because of continued ill-health, Mr. Crawford placed his resignation in the hands of Presbytery September 25, 1872. This resignation was accepted October 18, and the relation dissolved. After his relation with the Slateville church ceased, the degree of Doctor of Divinity was conferred upon Mr. Crawford.

Dr. Crawford was very successful in his ministry at Slateville, his only pastoral charge, and he lived to render valuable service to the churches of his Presbytery and to the churches of the community in which he lived. He died August 27, 1902, full of years and honors and universally lamented.

Church Edifice Rebuilt.

During the ministry of Dr. Crawford at Slateville, in 1867, the church edifice was rebuilt and enlarged.

Manse.

The first manse was erected or purchased while Mr. Crawford was pastor.

The Second Pastor.

After a vacancy of several months Licentiate D. Merchant Davenport was, in the early summer of 1873, called to the Slateville church. An adjourned meeting of Presbytery, which met at Dillsburg June 3-4, 1873, adjourned to meet at Slateville church August 12, 1873, at eleven A. M., to "attend, if the way be clear, to the ordination of Mr. D. M. Davenport, pastor-elect of that church, and his installation."

There is no record in the minutes of Presbytery of the presentation of a call for Mr. Davenport from Slateville, but as the minutes here speak of him as "pastor-elect" such a call must have been issued and presented to Presbytery.

Again, as the adjournment, arranged for above, says nothing as to the reception of Mr. Davenport into Westminster Presbytery it must be presumed that he had already been received as a licentiate, although the fact is not noted in the minutes. The fact that in the Minutes of Presbytery of April, 1873, supplies are appointed for Slateville "if needed" indicates that the call was before Presbytery and an early settlement probable.

There is no record in the Minutes of the Presbytery of the adjourned meeting which was to be held August 12, 1873, at Slateville, but there is no question as to its having been held as the name of D. M. Davenport appears in the roll of the meeting which convened September 3, 1873. We, therefore, conclude that Mr. Davenport was received that day, if he had not been received before, and that he was ordained to the ministry and installed pastor of the Slateville church. Mr. Davenport was a faithful preacher, pastor and presbyter, and continued in charge at Slateville until September 18, 1888, when he was released in order that he

might take up Home Mission work in the state of Washington. After he ceased to be pastor at Slateville, Mr. Davenport was honored with the degree of Doctor of Divinity.

The Third Pastor.

In the spring of 1889, the Slateville congregation extended a call to Licentiate Kensey Johns Stewart of the Presbytery of New Castle. This call was presented to the Presbytery June 12, 1889. At the same meeting Mr. Stewart was received into the Presbytery and accepted the call. He was ordained to the ministry and installed pastor the same day.

The Delta Chapel.

At a meeting of Presbytery held at New Harmony in September, 1885, the Slateville church was instructed to undertake regular services in Delta, and take measures to secure a suitable building. In September, 1887, the village of Delta was, by Presbytery, committed to the Slateville church, and the church was directed to prosecute vigorously the efforts already inaugurated to secure the erection of a chapel and stated preaching in that village. This chapel was begun in 1888, and completed and dedicated in the spring, 1889.

The chapel work is now a regular part of the congregational work of Slateville, Sabbath school being held there every Sabbath of the year and preaching service on Sabbath evenings throughout the year, and on Sabbath mornings in January, February and March.

In the spring of 1894, Mr. Stewart received a call from the Presbyterian church at Honey Brook, Pa., which he desired to accept. He offered his resignation to Presbytery April 10, 1894. Presbytery, after mature consideration, in view of the fact that Mr. Stewart's services were regarded as essential to the welfare

of the work in Delta, declined to grant his request, and he remained at Slateville.

During his pastorate at Slateville the original manse was sold, a lot purchased near the village and a new manse erected thereon.

In the fall of 1904 Mr. Stewart was given a call to the pastoral charge of Mount Joy and Donegal. This call was presented to Mr. Stewart at a meeting of Presbytery held November 4, 1904, and accepted by him. He was released from the pastorate of Slateville November 4, that he might accept these calls. This was to take effect December 1. In June, 1923, the degree of Doctor of Divinity was conferred upon Mr. Stewart by his alma-mater, Lafayette College. He was a graduate of Princeton Seminary.

The Fourth Pastor.

In the spring of 1905 the Slateville congregation extended a call to Licentiate William L. McCormick, of the Presbytery of Brooklyn. This call was presented to Presbytery April 11, 1905, and in the absence of Mr. McCormick, was held by the Presbytery. Mr. McCormick was received into Presbytery May 23, 1905, and accepted the call. He was ordained to the ministry and installed the same day. He resigned his charge and was released August 9, 1909, to take effect August 16. In June, 1924, Mr. McCormick received the honorary degree of Doctor of Divinity from Maryville College.

The Fifth Pastor.

At a meeting of Presbytery held February 14, 1910, a call from the Slateville church for the pastoral services of Rev. James M. Wallace of the Presbytery of Philadelphia was presented to Presbytery. Mr. Wallace was received into Presbytery February 14, and accepted the call. He was installed pastor the first

week of April, 1910. This relation was dissolved July 27, 1914, to take effect the last Sabbath of August.

The Sixth Pastor.

April 13, 1915, Licentiate Burwell W. Jones, of the Presbytery of Dallas, was received into the Presbytery of Westminster and accepted a call tendered him by the Slateville church. He was ordained to the ministry April 13, and installed pastor May 20, 1915.

During his ministry in the summer of 1924, the church was redecorated and a new lighting system was installed.

Manse.

The church of Slateville has had three manses—the first purchased or built during the pastorate of Rev. Thomas M. Crawford, about two miles southwest of the church—the second built during the pastorate of Rev. Kensey J. Stewart, a little north of the village of Delta—and the third in the Borough of Delta, purchased in 1905.

Incorporation.

The church was incorporated under the name "The Slateville Presbyterian Church."

Buildings.

The church was remodeled, walls were frescoed, and stained glass windows were inserted during the pastorate of Rev. K. J. Stewart.

Sabbath Schools.

The church has two Sabbath schools, one held at the church and the other at the chapel.

Missionaries.

Miss Margaret Candor was a missionery to Bogota.

Miss Adaliza Ramsay went as a missionary to Colombia in 1888. She died from yellow fever almost immediately upon her arrival.

Sons in the Ministry.

J. Ross Ramsay was received by the Presbytery of

Donegal, and was ordained June 20, 1849. He was principal of the Chestnut Level Academy from 1853-1855. He was a missionary to the Indians for many years. He died June 10, 1911.

John Morrison Galbreath was received as a candidate by the Presbytery of Westminster April 11, 1871. He was licensed April 9, 1873, and ordained October 12, 1875. He died July 15, 1915.

Frank Taylor Wheeler was received as a candidate October 19, 1883. He was licensed April 11, 1888, and was dismissed to the Presbytery of Huntingdon April 8, 1889.

Rev. Charles A. Whittaker was received as a candidate from the Slateville church April 8, 1884. He was licensed April 10, 1889, and ordained April 8, 1890. He was dismissed to the Presbytery of Chester, April 8, 1890.

William Henry Galbreath, Jr., was received as a candidate April 3, 1915. He was licensed April 12, 1921, and was dismissed to the Presbytery of Rochester, April 11, 1922.

William Clyde Wilson was received September 25, 1917 as a candidate for the ministry.

Pastors and Supplies.

Stated Supply, Mr. Thomas M. Crawford....1850-1851
 Pastor, Rev. Thomas M. Crawford, D.D....1851-1872
 Pastor, Rev. D. Merchant Davenport, D.D...1873-1888
 Pastor, Rev. Kensey J. Stewart, D.D.....1889-1904
 Pastor, Rev. Wm. L. McCormick, D.D.....1905-1909
 Pastor, Rev. James M. Wallace, D.D.....1910-1914
 Pastor, Rev. Burwell W. Jones.....1915-

Present Organization.

Pastor, Rev. Burwell W. Jones.
 Ruling Elders, H. C. Whiteford, clerk..... 4 years
 Hugh M. Stokes..... 43 years

| | |
|--------------------------------------|----------|
| Ruling Elders, T. Cooper Ramsay..... | 33 years |
| Andrew W. Wiley..... | 18 years |
| Samuel J. Barnett..... | 18 years |
| John W. Bay..... | 4 years |
| Porter T. Johnson..... | 4 years |
| A. Grant Dunlap..... | 4 years |

S. S. Superintendent, Henry C. Whiteford.

Pres. Board Trustees, J. Howard Stubbs.

Membership of Church, 441.

Membership of Sabbath School, 388.

Former Ruling Elders.

| | |
|----------------------------|----------|
| James Galbreath | 28 years |
| Robert Dinsmore | 14 years |
| Joseph D. Wiley | 18 years |
| David Mitchel | 32 years |
| Archibald Cooper | 24 years |
| James F. Powell | 18 years |
| John F. Galbreath | 10 years |
| George A. Davis | 14 years |
| William J. Barnett | 31 years |
| William R. Galbreath | 34 years |
| J. W. Hickman, M.D. | 8 years |
| Samuel P. Caskey | 33 years |
| Samuel Davis | 23 years |
| William H. Day | 12 years |
| Thomas L. McFadden | 17 years |

STEWARTSTOWN PRESBYTERIAN CHURCH.

1842.

Previous to 1842 and from 1786 the territory previously covered by the Presbytery of Donegal, which went out of existence in 1786, was partly in New Castle, partly in Baltimore, and partly in Carlisle Presbytery. A portion of York county was in Carlisle Presbytery. York, Hopewell, and Mechanicsburg were in Donegal when organized by the Synod of Philadelphia, in Washington, D. C., in 1842. The organization of a Presbyterian church at Mechanicsburg, now Stewartstown, was authorized by the Presbytery of Carlisle October 23, 1841.

Organization.

There is at hand no record of who constituted the committee but the church was organized March 26, 1842, with seven members.

The First Church Home.

In 1839 "The Union Associate Church of Mechanicsburg" was built at a cost of \$1,200.00. This building was to be used by the different denominations in the neighborhood and was the first home of the Presbyterian congregation.

Preaching services were held by the Presbyterians with more or less regularity until November 30, 1844.

"Mr. David K. Ebaugh, a Ruling Elder from Mechanicsburg, appeared and took his seat." This was at Centre June 14, 1843. Archibald Thompson was also one of the first elders.

At Bellevue September 17, 1844,—“A request was presented from the people in Mechanicsburg for sup-



STEWARTSTOWN PRESBYTERIAN CHURCH
Stewartstown, Pa.



plies and for the administration of the Lord's Supper. Rev. Stephen Boyer was appointed to supply there, and Rev. T. Marshall Boggs was appointed a committee to inquire into the regularity of the organization of said church."

At Strasburg April 15, 1845,—“The case of the church at Mechanicsburg was taken up and the following was adopted,—‘Inasmuch as this Presbytery has satisfactory evidence that the congregation at Mechanicsburg was organized by the action of the Presbytery of Carlisle and recognized by the said Presbytery, and set over to this Presbytery by the Synod of Philadelphia, therefore, *Resolved*, That the Elder from said congregation be admitted to sit as a member of this Presbytery.’ ”

At the same meeting of Presbytery a communication from the church at Mechanicsburg was read and referred to the committee appointed upon the call from the church of Hopewell.

Later in the meeting the following action was taken,—“*Resolved*, That the Board of Domestic Missions be requested to commission Mr. S. H. Smith to labor for one year in the churches of Hopewell and Mechanicsburg and that the call be put into his hands.”

From the above it looks as though the communication from the Mechanicsburg church might have had reference to services from Mr. Smith and that the Presbytery looked upon it in the light of a call.

Later in the meeting we find the following record,—“The call from the churches of Hopewell and Mechanicsburg having been put into the hands of Mr. S. H. Smith, and he signifying his acceptance of it, the third Tuesday of June at twelve o'clock was appointed the time for the meeting of Presbytery at Hopewell to ordain and install Mr. Smith.”

On the 17th of June 1845 at Hopewell "Presbytery proceeded to ordain and install Mr. Smith pastor of Hopewell church." In this service Rev. Stephen Boyer presided and asked the constitutional questions; Rev. Roger Owen preached; Rev. John McNair, D.D., delivered the charges to pastor and people.

There is nothing recorded as to Mechanicsburg in the installation but it is evident that Rev. Samuel Hume Smith was a stated supply at that point and so continued until the spring of 1851 or about six years.

The First Pastor.

At a meeting of Presbytery held at Slateville May 23, 1851, a call from the church of Mechanicsburg for the pastoral services of Rev. Samuel Hume Smith was presented to and accepted by Mr. Smith, pastor of the Hopewell church. He was installed at Mechanicsburg June 21, 1851. At this service Rev. Thomas M. Crawford presided and asked the constitutional questions; Rev. Lindley C. Rutter preached and charged the pastor, and Rev. John Farquhar charged the people.

This relation continued until February 4, 1857, when it was terminated by the death of Mr. Smith.

Change of Name.

In the year 1850 the name of the village was changed from Mechanicsburg to Stewartstown and April 11, 1856, on motion of Rev. S. H. Smith, the name of the church was changed to Stewartstown.

The Second Pastor.

For more than a year the pulpit had supplies and for a year the pulpit was supplied by Mr. John Young Cowhick of the Presbytery of Columbus. April 12, 1859, at Chanceford Mr. Cowhick was received into Donegal Presbytery. At a meeting of Presbytery held at Hopewell, May 6, 1859, a call was presented from Hopewell for one-half of Mr. Cowhick's time, and calls from

Centre and Stewartstown each for one-fourth of his time. These calls were accepted and Mr. Cowhick was ordained to the ministry May 6, 1859, and installed pastor at Stewartstown June 10. This relation at Stewartstown continued until June 14, 1875, when it was dissolved at Mr. Cowhick's request, to take effect at the close of June.

Mr. Cowhick had social qualities of such an order as to attract many to his services and was successful in his work. After leaving his charge at Stewartstown he was honored with the degree of Doctor of Divinity.

From September 24, 1872, when Mr. Cowhick resigned, the pastorate of the Hopewell church, Stewartstown and Centre had each one-half his time.

The First Church Building.

The Presbyterians continued to use the Union Associate building until 1862, when, on a lot which had been purchased, a substantial brick church was erected at a cost of \$2,500.00. This was during the pastorate of Rev. John Y. Cowhick.

The Third Pastor.

Soon after the release of Mr. Cowhick, Licentiate Johnston McGaughey preached at Stewartstown and Centre and both issued calls for his services each for half his time. The calls were presented to Presbytery September 28, 1875. At Stewartstown November 4, 1875, Mr. McGaughey was received from the Presbytery of New Brunswick and accepted these calls. He was ordained to the ministry and installed pastor at Stewartstown the same day.

From this pastorate Mr. McGaughey was released at Chanceford February 17, 1879. He was a tireless worker and gathered many into the church.

Supply.

For several months before Mr. McGaughey's resigna-

tion the pulpit was supplied, under his direction, by Rev. William H. Fentriss, a blind preacher from the Presbytery of Baltimore.

Separation from Centre.

Stewartstown and Centre had been one pastoral charge from the installation of Rev. Samuel Hume Smith in 1851 to the release of Rev. Johnston McGaughey in 1879.

The question of a separation had been previously agitated and now with the pulpits vacant it came to the front again. At a meeting of the congregation held April 6, 1879, it was decided to ask Presbytery to "allow them to separate from Centre for six months to test their ability to support a pastor." Centre, learning of this action, memorialized the Presbytery to grant a permanent separation. This request was granted by Presbytery at Mt. Joy in April 1879, and thereafter the churches were separate charges.

The Fourth Pastor.

In the winter of 1879 the Stewartstown congregation extended a call to the Rev. Hugh Brown Scott of the Presbytery of Newton. Mr. Scott was received into Westminster Presbytery October 1, 1879, and supplied the Stewartstown church. The call was presented to Presbytery April 13, 1880, and accepted by Mr. Scott. He was installed pastor June 3, 1880. From this pastorate he was released September 27, 1882.

Stated Supply.

April 11, 1883, because of "peculiar circumstances" in the Stewartstown church, Presbytery appointed Rev. William B. Browne as stated supply and Moderator of the Session, for six months.

September, 1883, Presbytery gave the Session permission to supply the pulpit and they engaged Rev. James Campbell who supplied for a time.

The Fifth Pastor.

April 8, 1884, at Mount Joy, Elder Amos T. Fox was received into Presbytery from the East Pennsylvania Eldership of the Church of God and his name enrolled as a member of Westminster Presbytery. Rev. Amos T. Fox was appointed by Presbytery to supply the Stewartstown pulpit April 20, 1884, and if agreeable to both parties that he supply the pulpit until the next stated meeting of Presbytery. He began this work May 11, 1884. September 30 a call was presented by the Stewartstown congregation to Presbytery for the pastoral services of Rev. Amos T. Fox. He accepted this call and was installed April 30, 1885. The relation was dissolved April 16, 1889. Under Mr. Fox's ministry, in the first year, the church was repaired and beautified and advancement made toward self-support.

The Sixth Pastor.

For more than a year the church was vacant, but in the spring of 1890 it extended a call to candidate William H. P. Smith, of the Presbytery of Genesee. Mr. Smith was received into Presbytery June 11, 1890. He was licensed to preach and accepted the call. He was ordained to the ministry and installed pastor the same day. From this pastorate he was released January 3, 1900.

The Second Building.

During Mr. Smith's pastorate the church building was wrecked by a cyclonic storm and the present attractive and well appointed edifice was erected in 1897 at a cost of \$10,000.00. The building was dedicated to the worship of God February 8, 1898. The dedicatory sermon was preached by Rev. I. Potter Hays.

The Manse.

While Mr. Cowhick was pastor he built himself a home in Stewartstown. During the pastorate of Rev.

W. H. P. Smith, 1894, a manse was purchased by the congregation.

The Seventh Pastor.

In the spring of 1900 a call was extended to Rev. Albert G. Parker of the Presbytery of Baltimore. Mr. Parker was received into the Presbytery April 10, 1900, and accepted the call. He was installed April 19. This pastorate was dissolved November 30, 1903, to take effect the last Sabbath of February, 1904.

The Eighth Pastor.

The Rev. Kent M. Bull was received from the Presbytery of New Castle September 20, 1904, and accepted a call from the Stewartstown church. He was installed pastor November 22. He was released from this pastorate April 14, 1914.

The Ninth Pastor.

For more than a year the church was vacant, and in the spring of 1915 it extended a call to Rev. William Leishman of the Presbytery of Monmouth. Mr. Leishman was received into Presbytery July 20, 1915. The call was presented to Presbytery at the above meeting. Mr. Leishman accepted the call and was installed July 29. From this pastorate he was released November 16, 1921.

The Tenth Pastor.

In the spring of 1922 a call was extended to Rev. T. Edwin Redding of the Presbytery of Carlisle. Mr. Redding was received into the Presbytery May 18, 1922, and accepted the call placed in his hands by Presbytery. He was installed June 22.

Incorporation.

The church was incorporated October 12, 1885, under the name "Presbyterian Church, Stewartstown, Pennsylvania". The charter was amended January 22, 1907.

Sabbath School.

The Sabbath school was organized 1865.

Son in the Ministry.

Mr. John A. Muir, of the Stewartstown church, was received by the Presbytery of Westminster September 28, 1875, as a candidate for the gospel ministry. He was licensed to preach April 10, 1883, and dismissed to the Presbytery of Lackawanna, April 8, 1884.

Pastors and Supplies.

| | |
|--|-----------|
| Supplies, Rev. Stephen Boyer et al..... | 1842-1845 |
| Stated Supply, Rev. Samuel H. Smith..... | 1845-1851 |
| Pastor, Rev. Samuel H. Smith..... | 1851-1857 |
| Supplies, Rev. J. Y. Cowhick et el..... | 1858-1859 |
| Pastor, Rev. John Y. Cowhick, D.D..... | 1859-1875 |
| Pastor, Rev. Johnston McGaughey..... | 1875-1879 |
| Supply, Rev. H. Brown Scott..... | 1879-1880 |
| Pastor, Rev. H. Brown Scott..... | 1880-1882 |
| Stated Supply, Rev. Wm. B. Browne..... | 1883- |
| Supplies by Session..... | 1883-1884 |
| Pastor, Rev. Amos T. Fox..... | 1884-1889 |
| Supplies by Session..... | 1889-1890 |
| Pastor, Rev. Wm. H. P. Smith..... | 1890-1900 |
| Pastor, Rev. Albert G. Parker..... | 1900-1904 |
| Pastor, Rev. Kent M. Bull..... | 1904-1914 |
| Supplies by Session..... | 1914-1915 |
| Pastor Rev. William Leishman..... | 1915-1921 |
| Pastor, Rev. T. Edwin Redding..... | 1922- |

Present Organization.

| | | |
|----------------|-----------------------------|----------|
| Pastor, | Rev. T. Edwin Redding. | |
| Ruling Elders, | W. J. P. Gemmill, clerk.... | 10 years |
| | Newton C. Shaw..... | 19 years |
| | Thomas B. Fulton..... | 10 years |
| | William H. Sweitzer..... | 7 years |
| | Benj. F. W. McClung..... | 7 years |
| | James Fulton..... | 2 years |

S. S. Superintendent, Calvin W. Shaw.

Pres. Board Trustees, William H. Kearns.

Membership of Church, 299.

Membership of Sabbath School, 230.

Former Ruling Elders.

| | |
|----------------------------|----------|
| David K. Ebaugh..... | 35 years |
| Archibald Thompson..... | 7 years |
| Robert Gemmill..... | 30 years |
| Joseph Jordan..... | 1 year |
| Abel Kirkwood..... | 5 years |
| William B. Hammond..... | 24 years |
| John Johnson..... | 16 years |
| Henry Kerlinger..... | 14 years |
| James Fulton..... | 2 years |
| Jesse Downs..... | 16 years |
| Joseph A. Johnson..... | 29 years |
| Thomas E. Kerlinger..... | 33 years |
| Joseph R. Martin, M.D..... | 22 years |
| Thomas W. Hawkins..... | 5 years |
| J. Thomas Wilson..... | 24 years |
| William H. Leib..... | 11 years |
| J. T. M. Smith..... | 9 years |



FIRST PRESBYTERIAN CHURCH
Strasburg, Pa.

FIRST PRESBYTERIAN CHURCH, STRASBURG.

1832.

In 1832 five or six persons lived in Strasburg who had had Presbyterian training, three of them, William Russell, Davis Shirk, and Miss Mary Mackey, were members of the Leacock Presbyterian church. Rev. Joseph Barr, pastor of Leacock, preached to them once a month in Strasburg on Sabbath afternoon in a Lutheran church.

Leacock, Bellevue, and Middle Octorara churches held a four days meeting with great success, and those mentioned above asked Mr. Barr to hold such a meeting in Strasburg, which he did. The result was the conversion of nineteen persons.

November 21, 1832, the new converts with the original three met with Rev. Joseph Barr at the home of Mr. William Russel and resolved to seek a Presbyterian organization at Strasburg. Mr. William Russel and Mr. Davis Shirk were suggested as suitable persons for the eldership.

Organization.

November 26, 1832, a congregational meeting was held in the Lutheran church in the afternoon (Sabbath). Rev. Joseph Barr preached, received the new converts and administered the Lord's Supper. There were twenty-two members at the organization, which was then effected. Mr. William Russel and Mr. Davis Shirk were elected Ruling Elders and were ordained and installed.

December 5, 1832, at Westchester, notice was given to

the Presbytery that congregations had been organized at Strasburg and Bellevue. These churches petitioned to be taken under the care of Presbytery, and they were received.

It will be noted that these churches had been organized without an order from Presbytery. This liberty was frequently exercised in those early days and was to be excused because of the long distance to be traveled to meetings of Presbytery, and long delay.

Rev. Joseph Barr continued to preach to the Strasburg people on Sabbath afternoons until May 1833. Rev. John Dickey, who was preaching at Bellevue, was supply from May 1833 to May 1834. During this time sixteen were added to the roll of the church.

The Church Building.

By May 1833 a Sunday school had been organized and the church was flourishing. At this point in their history the Lutherans refused to allow them to worship any longer in their church. The little band was struck with consternation as it had no place in which to hold services. It decided to build and immediately put its decision into execution and while the building was in course of erection services were held in private houses. Rev. John Dickey was in charge at this time and the church was dedicated to the worship of God on Christmas Day, December 25, 1833. The ground on which the church stands and the graveyard were donated by Mr. Davis Shirk. Services had been held every two weeks.

Rev. Joseph Barr supplied the pulpit from May to September 1834. He was followed by Rev. Alexander Nelson who continued as supply until the settlement of Rev. David McCarter in 1837.

The First Pastor.

April 4, 1837, at Bellevue, calls for the pastoral services of Licentiate David McCarter were presented from

Strasburg and Union, one-half time each. These calls he accepted and he was ordained at Union June 13, 1837, and installed. The relation at Strasburg continued until December 7, 1847, when Mr. McCarter was released. Mr. McCarter was also principal of the Strasburg Academy.

There was evidently some difficulty in the Strasburg church before Mr. McCarter tendered his resignation as we find the following action of Presbytery taken at Churchville, Md., September 22, 1847,—“A committee was appointed to go to Strasburg and investigate conditions and report at the next stated meeting.”

During the ministry of Rev. David McCarter, in 1838, a gracious revival of religion was experienced in which twenty-seven persons were added to the membership of the church.

Stated Supply.

April 19, 1848, at Wrightsville, Strasburg asked for one-fourth of the time of Rev. Solomon McNair, then pastor of Middle Octorara. As the congregation of that church had given its assent, Presbytery granted the request, and Mr. McNair was made stated supply and so continued until April 20, 1853, when he was released from Middle Octorara.

The Second Pastor.

October 5, 1853, at Hopewell, calls were presented for the pastoral services of Rev. Joseph M. Rittenhouse of the Presbytery of Raritan, from Strasburg and Middle Octorara, one-fourth time at the former and three-fourths at the latter. Mr. Rittenhouse not being present, Presbytery held the calls. Mr. Rittenhouse was received November 10, and accepted these calls. He was installed at Strasburg in the evening of November 10, 1853. From this pastorate he was released October 4, 1859.

During the pastorate of Mr. Rittenhouse the health of the only Ruling Elder in the church failed him and he removed from Strasburg. As a result from 1855 to spring of 1860 there were no Ruling Elders in the Strasburg church.

The Third Pastor.

April 10, 1860, at Donegal, a call from the Strasburg church for the pastoral services of Licentiate John B. Kugler of the Presbytery of Raritan was presented to Presbytery. In the absence of Mr. Kugler, Presbytery held the call. Mr. Kugler was received into Presbytery at Strasburg June 12, 1860, and accepted the call. He was ordained to the ministry and installed the pastor the same day. He was released from this pastorate November 7, 1865.

From January 1866 to January 1867 Rev. John McNair, D.D., was stated supply at Strasburg. He died January 27, 1867.

The Fourth Pastor.

In the fall of 1867 a call was extended by the Strasburg church to Rev. Henry E. Spayd of the Presbytery of Raritan. October 10, at Old Leacock, Mr. Spayd was received into Donegal Presbytery and accepted this call. He was installed October 16, 1867. He was released from his pastorate April 12, 1870, at Union. This was the last meeting of the Presbytery of Donegal.

The Manse.

The manse was erected and furnished in 1870 at a cost of \$3,000.00.

The Fifth Pastor.

For more than a year after Mr. Spayd's release the pulpit was vacant. In the fall of 1871 a call was extended to Rev. R. K. M. Baynum. This call was presented to Presbytery October 4, 1871, at Stewartstown. Mr. Baynum not being present, the call was held by

Presbytery. October 25, Mr. Baynum was received, and accepted the call. He was installed pastor November 7.

During Mr. Baynum's pastorate, April 14, 1875, the Strasburg and Mount Nebo churches were urged by Presbytery to unite in one pastorate.

The pastorate of Mr. Baynum was terminated by his death, which occurred June 26, 1878.

July 16, 1878, Strasburg was again urged by Presbytery to seek a union with Mount Nebo in the pastoral relation.

Rev. Samuel Keneagy, M.D., supplied the pulpit from the death of Mr. Baynum until November 1878.

The Sixth Pastor.

Rev. Ezra S. Heany of the Presbytery of Pittsburgh supplied the pulpit from November 1878. The churches of Strasburg and Mount Nebo, which had been grouped by Presbytery, extended calls to Mr. Heany which calls were presented to Presbytery April 23, 1879. He was received the same day and accepted the calls. He was installed May 8, 1879. From this pastorate Mr. Heany was released October 19, 1883, the pastorate to close with the last Sabbath of October.

This pastorate was strenuous work as Mr. Heany traveled the distance between these points, twelve miles or more, every Sabbath day.

Supplies.

From October, 1883, to December, 1885, the pulpit was supplied by Rev. Eber W. Gaylord, pastor of Leacock church, and others.

The Seventh Pastor.

Rev. Solomon R. Schofield was received from the Presbytery of New Castle December 22, 1885. Presbytery placed in his hands a call from the Strasburg church which he accepted and he was installed pastor

the same day. This pastorate was closed by his death which occurred March 19, 1888.

The Eighth Pastor.

In the spring of 1889 the church of Strasburg extended a call to the Rev. J. Oliver George of the Presbytery of Northumberland. He was received June 12, 1889, and accepted the call. He was installed June 19. From this pastorate he was released May 25, 1891. After his release from Strasburg, Mr. George vacillated for a time as to his life work, and finally abandoned the ministry and became a veterinary surgeon.

During the pastorate of Rev. J. Oliver George, a bell-tower was erected, an 800 pound bell hung, and new pulpit furniture added.

Chapel Erected.

April, 1891, the congregation decided to repair and improve the church building. A chapel was erected by Mrs. William Spencer as a memorial to her deceased husband. A new carpet was laid, the old seating was replaced by modern pews, and a steam heating plant was installed. The building was rededicated March 13, 1892.

The Ninth Pastor.

After a vacancy of a year a call was extended to Rev. David E. Giles of the Presbytery of Lehigh. Mr. Giles was received into Presbytery June 22, 1892, and accepted the call. He was installed pastor the same day. He was released from his pastorate April 11, 1899.

The Tenth Pastor.

Samuel D. Manifold, of the Chanceford church, was received under the care of the Presbytery of Westminster April 10, 1893. He was licensed September 27, 1898. In the fall of 1899 the Strasburg church issued a call for the pastoral services of Licentiate Samuel D. Manifold. This call was presented to Presbytery

September 19, and accepted by Mr. Manifold. October 17, 1899, Mr. Manifold was ordained to the ministry and installed pastor of the Strasburg church. This pastorate was terminated by the death of Mr. Manifold, which occurred March 13, 1915.

During the pastorate of Mr. Manifold great progress was made in the development of this church in many lines. The church was incorporated, electric lights were installed, the church was frescoed and carpeted, and new pulpit furniture was added.

The Eleventh Pastor.

Soon after the death of Mr. Manifold, Licentiate Robert W. Baskerville was tendered a call by the church of Strasburg. He was received into Presbytery June 18, 1915. July 20, a call from the Strasburg church, presented to Presbytery, was accepted by Mr. Baskerville. He was ordained to the ministry and installed pastor the same day. This relation was dissolved October 29, 1918.

The Twelfth Pastor.

In the spring of 1919 a call was extended to Rev. David Elder Craighead of the Presbytery of Columbus. Mr. Craighead was received into the Presbytery of Westminster April 8, 1919, and accepted the call. He was installed May 1, over the Strasburg church.

Incorporation.

The church was incorporated June 19, 1907, under the title, "The First Presbyterian Church of Strasburg."

Pastors and Supplies.

| | |
|---|-----------|
| Supply, Rev. Joseph Barr..... | 1832-1833 |
| Supply, Rev. John Dickey..... | 1833-1834 |
| Supply, Rev. Alexander Nelson..... | 1834-1837 |
| Pastor, Rev. David McCarter..... | 1837-1847 |
| Stated Supply, Rev. Solomon McNair..... | 1848-1853 |

| | |
|--|-----------|
| Pastor, Rev. Joseph M. Rittenhouse..... | 1853-1859 |
| Pastor, Rev. John B. Kugler..... | 1860-1865 |
| Stated Supply, Rev. John McNair, D.D.... | 1866-1867 |
| Pastor, Rev. Henry E. Spayd..... | 1867-1870 |
| Pastor, Rev. Rufus K. M. Baynum..... | 1871-1878 |
| Stated Supply, Rev. Ezra S. Heany..... | 1878-1879 |
| Pastor, Rev. Ezra S. Heany..... | 1879-1883 |
| Supplies | 1883-1885 |
| Pastor, Rev. Solomon R. Schofield..... | 1885-1888 |
| Pastor, Rev. J. Oliver George | 1889-1891 |
| Pastor, Rev. David S. Giles..... | 1892-1899 |
| Pastor, Rev. Samuel D. Manifold..... | 1899-1915 |
| Pastor, Rev. Robert W. Baskerville..... | 1915-1918 |
| Pastor, Rev. David E. Craighead..... | 1919- |

Present Organization.

| | | |
|---|--------------------------|----------|
| Pastor, | Rev. David E. Craighead. | |
| Ruling Elders, R. Paul Long, clerk..... | 14 years | |
| | Maurice G. Rohrer..... | 10 years |
| | Milton H. Ranck..... | 5 years |
| | B. Frank Stevens..... | 5 years |
| | Harry C. Brackbill..... | 5 years |

S. S. Superintendent, Milton H. Ranck.

Pres. Board Trustees, B. Frank Stevens.

Membership of Church, 112.

Membership of Sabbath School, 121.

Former Ruling Elders.

| | |
|--------------------------|----------|
| William Russel..... | 1832 |
| Davis Shirk..... | 1832 |
| James Blair..... | 1834 |
| Jacob Bower..... | 21 years |
| Josiah Martin, M.D..... | 37 years |
| Isaac Walker..... | 47 years |
| Samuel Keneagy, M.D..... | 7 years |
| Frank P. Hart..... | 46 years |
| Sylvester L. Trout..... | 2 years |

| | |
|--------------------------|----------|
| Joseph Draucker..... | 19 years |
| Amos H. Denlinger..... | 2 years |
| William D. Chandler..... | 8 years |
| John A. Snyder..... | 11 years |
| Burchard N. Trout..... | 4 years |
| William Tinney..... | 3 years |

UNION PRESBYTERIAN CHURCH.

1816.

It is said that the origin of Union church was a desire on the part of persons in the community to have a permanent burial place and these, in those days, were ordinarily in connection with a church. The ground was purchased and in the year 1811 the first subscription known was taken. On it were the names of one hundred and twenty-one subscribers and in sums varying from 50c to \$40.00. The purpose of this subscription was to secure a church building. This building was completed in 1814. It was of stone and stood on the east side of the road close to the old cemetery.

Organization.

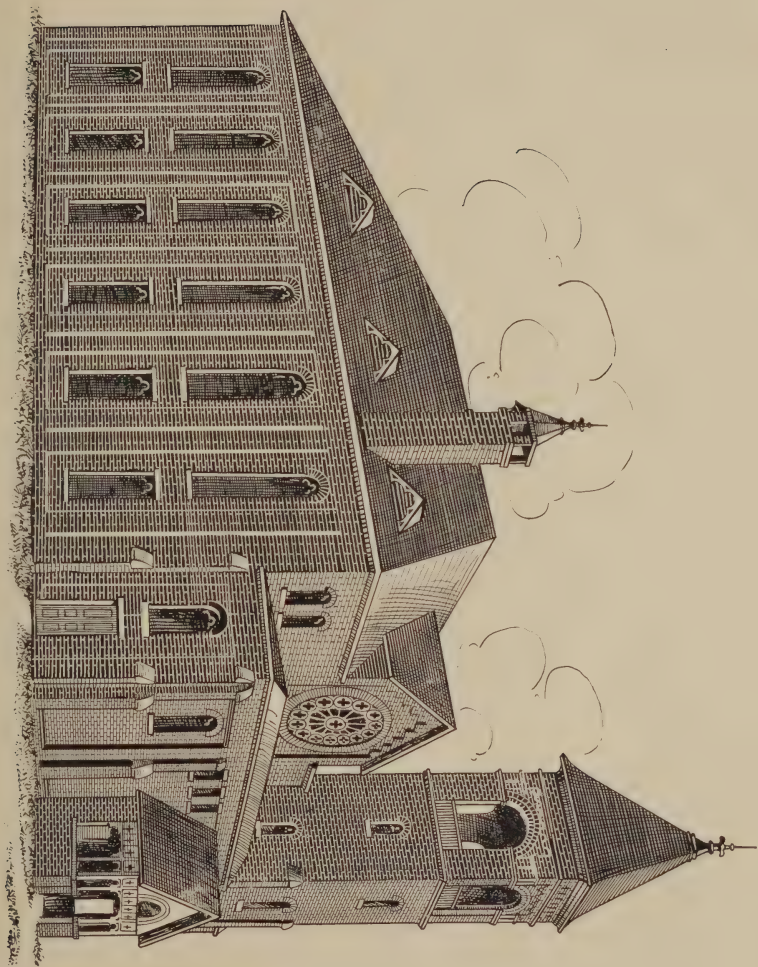
The Union church was organized by a committee of New Castle Presbytery in 1816. This committee was Rev. Samuel Martin, D.D., and Rev. William Finney, D.D. There were 17 members at the time of the organization. Mr. James Jackson and Mr. John Crawford were elected, ordained and installed elders.

The First Pastor.

The first pastor of the Union church was Mr. Elkanah K. Dare, who was ordained to the ministry and installed pastor November 19, 1817. This pastorate terminated with his death August 16, 1826.

The Second Pastor.

At the Head of Christiana, April 3, 1827, a call from the Union church was presented for Rev. Alexander G. Morrison for one-half his time. This call he retained for a year and a half and finally accepted it October 22,



UNION PRESBYTERIAN CHURCH
Cokerham, Pa.



1828, at Oxford. He was installed pastor November, 1828. This pastorate continued until April 2, 1834, when it was dissolved by the Presbytery of New Castle.

The Third Pastor.

For three years the pulpit was vacant after the release of Mr. Morrison, and in the spring of 1837 a call was extended to Licentiate David McCarter. This call, which was for one-half of Mr. McCarter's time, Strasburg asking for the other half, was presented to Presbytery at Bellevue, April 4, 1837, and accepted by Mr. McCarter. He was ordained to the ministry at Union June 13, and installed pastor of that church. From this pastorate he was released April 19, 1843.

During the pastorate of Mr. McCarter, in 1838, the "four-legged" benches were removed from the church and replaced by pews. The church building was also repaired and painted.

The Fourth Pastor.

At a meeting of New Castle Presbytery, at Cedar Grove, April 13, 1841, Mr. Samuel Dickey was licensed to preach. At Chanceford, April 16, 1844, a call was presented to Presbytery (Donegal) for the pastoral services of Mr. Samuel Dickey by the Union church. This call was prosecuted before the New Castle Presbytery, of which Mr. Dickey was a member. October 9, 1844, Mr. Samuel Dickey was received into Donegal Presbytery and accepted the call. He was ordained to the ministry and installed as pastor for one-half his time. His salary was \$200.00 per annum. From this pastorate he was released October 5, 1853.

During the pastorate of Mr. Dickey, the Free Presbyterian church of Coleraine was organized. This church later became a part of the Union church and so is mentioned here.

During the ministry of Mr. Dickey in 1845, the church

was remodeled, new pews and pulpit placed, and the building painted.

Again in 1851 the old church building was enlarged, being extended from one end, and more pews were added.

Call Extended.

After a vacancy of two years the Union church extended a call to Rev. Thomas M. Crawford, pastor of the Slateville congregation. The matter was considered in Presbytery and the decision was that Mr. Crawford should remain at Slateville.

Difficulties Undergone.

April 9, 1856, at Paradise, a call was presented to Presbytery from the Union church for the Rev. Garrett Vanartsdalen, of the Presbytery of Newton. Mr. Vanartsdalen, not being present, the call was held by Presbytery.

At Chestnut Level, October 7, 1856, Rev. Garrett Vanartsdalen was received into the Presbytery of Donegal. The call from Union was placed in his hands and he was allowed to hold it for consideration.

Difficulties having arisen in the Union congregation, at a meeting of Presbytery held in Columbia, April 14, 1857, two petitions were presented to Presbytery from members of the congregation, one asking for the installation of Mr. Vanartsdalen, signed by 136 pewholders, 84 of whom were communicants; and another against his installation, signed by 50 communicants. As the result of a conference between all the parties concerned, Mr. Vanartsdalen declined the call to Union church and those opposed to his installation agreed to his remaining three months on full salary and promised to attend the services at Union and to do all in their power to promote the peace of the church.

At a meeting of Presbytery held at Union Church,

October 7, 1857, charges were preferred against Rev. Garrett Vanartsdalen, signed by two Ruling Elders of the church. Presbytery considered these charges and decided that they were of such a character that they should be investigated. A new call from the congregation of Union for Mr. Vanartsdalen was presented to Presbytery and also a remonstrance against the same. Both of these were laid on the table by Presbytery. Presbytery then adjourned to meet at Union, October 19, to issue the case.

Presbytery met at Union, October 19, 1857, and issued the case against Mr. Vanartsdalen and on the 21st he was suspended from the ministry. From this judgment of the Presbytery Mr. Vanartsdalen appealed and complained to the Synod of Philadelphia. The Synod, after admonishing Mr. Vanartsdalen for his faults, lifted the suspension and restored him to the ministry.

October 27, 1857, at his own request, Rev. Garrett Vanartsdalen was dismissed to the Second Presbytery of Philadelphia.

The Fifth Pastor.

At a meeting of the Presbytery of Donegal held in the Slateville church, April 21, 1852, Calvin W. Stewart was received as a candidate for the ministry from the Presbyterian church of Cannonsburg, Pa. April 10, 1855, Calvin W. Stewart was given the Kirkpatrick scholarship in Princeton by the Presbytery. Mr. Stewart was licensed to preach at Columbia, April 16, 1857. In the spring of 1858 a call was extended to Licentiate Calvin W. Stewart by the Union church. This call was presented to Presbytery at Pequea, April 14, and accepted by Mr. Stewart. He was ordained to the ministry at Union church, June 24, 1858, and installed pastor. This relation continued unbroken for more than thirty-two years and was dissolved November 18,

1890, the dissolution to take effect January 1, 1891, when Dr. Stewart entered on educational work in the state of Washington.

The Manse.

During the pastorate of Dr. Stewart, in 1859-1860, the manse was erected.

In 1865 the Union church was visited by a gracious outpouring of God's Spirit, under the leadership of Evangelist Rev. Jonathan Cross of Baltimore, and 135 persons were received into the membership of the church on confession of faith.

The growth of the congregation was such that it was found necessary to make provision for the future and in 1869 a commodious brick edifice was erected on the opposite side of the highway from the original building. This church was dedicated to the worship of God in 1869.

In the spring of 1871 Dr. Stewart received a call from the Presbyterian church of Shippensburg, Pa., which he desired to accept. He requested his congregation to unite with him in his petition to the Presbytery of Westminster to dissolve the relationship, but they declined. April 11, 1871, at York, Dr. Stewart presented his resignation to Presbytery. J. P. Andrews, M.D., and Mr. Bordley Patterson, Commissioners from the congregation, presented a unanimous protest against the dissolution of the pastoral relation. A committee to which the matter had been referred for consideration reported recommending that, in view of the prosperous condition of the work and the promise of the Commissioners that the manse would be enlarged and the salary increased, the request be refused. Presbytery approved the report of the committee, and Dr. Stewart returned to his post at the Union. The wisdom of this action was abundantly testified to in the fact that a

great revival of religion followed in the summer of that year and a large number were added to the church.

In 1874 the Free Presbyterian church of Coleraine was dissolved and the members were received into the Union church.

In 1877 the Woman's Foreign Missionary Presbyterian of Westminster Presbytery was organized in the Union church.

During his pastorate at Union the degree of Doctor of Divinity was conferred on Rev. Calvin W. Stewart by Washington and Jefferson College.

The Sixth Pastor.

In the late winter of 1890-1891 a call was extended to Licentiate Robert H. Kirk of the Presbytery of Philadelphia Central. Mr. Kirk was received into the Presbytery of Westminster April 14, 1891. The call was presented to Presbytery at this meeting and accepted by Mr. Kirk. Robert H. Kirk was ordained to the ministry April 14, 1891, and installed pastor on the 11th of May of the same year. From this pastorate he was released March 13, 1905.

During the pastorate of Mr. Kirk, in 1898-1899, the church building erected in 1869 was extensively remodeled, a second story being added, also a tower and vestibule. The first floor was arranged into rooms suitable for Sunday school work and for social occasions.

One of the memorial windows in this remodeled building is in memory of Rev. and Mrs. James L. Mackey. They were the first missionaries to go from the United States to Africa. Mrs. Mackey was Miss Isabelle Sweney, a school teacher of Coleraine.

A memorial window was also placed to Rev. Alexander Morrison, pastor 1828-1834.

A memorial window was placed to Rev. Samuel Dickey, pastor 1844-1853.

The cost of this work, including carpet, cushions, and bell, was \$8,800.00.

The re-modeled building was dedicated to the worship of God August 30, 1899. The morning service was presided over by Rev. Robert L. Clark, and the sermon was preached by Rev. J. R. Miller, D.D., of Philadelphia, Mr. Kirk's former pastor. The dedication services in the afternoon were conducted by the pastor and the meeting was presided over by Rev. John M. Galbreath.

Too much credit cannot be given to Pastor Kirk for the successful completion of these church improvements. He was a skillful carpenter, and donning overalls, he took the lead in the work, and the fine stairways leading to the second story are the product of his skill.

This devotion of pastor and people to the securing of a practically new building was blessed of God in a work of grace under the leadership of Evangelist Rev. R. A. Walton, D.D., in the fall of 1899, when almost a hundred persons were received into the membership of the church. Mr. Kirk led the people to a higher plane of living by furnishing them with better things to enjoy in their social life. He had much to do with the development of the community along material lines.

The Seventh Pastor.

Soon after the resignation of Mr. Kirk the Union church extended a call to Licentiate Frederick W. Evans, of the Presbytery of Redstone. This call was presented to Presbytery at Slateville May 23, 1905, and in the absence of Mr. Evans was held by Presbytery.

At an adjourned meeting of Presbytery at Union June 20, 1905, Mr. Evans was received into Presbytery and accepted the call. He was ordained to the ministry

the same day and installed pastor of Union church. After a brief pastorate of ten months Mr. Evans was released, April 10, 1906, at his own request that he might accept a call in Steubenville Presbytery.

The Eighth Pastor.

In the fall of 1906 the Union church extended a call to Licentiate Robert A. Hunter of the Presbytery of Philadelphia. The call was presented to Presbytery at a pro-re-nata meeting at Union December 11, 1906. Mr. Hunter was received into the Presbytery and accepted the call. He was ordained to the ministry and installed pastor the same day. This was a pastorate of great promise, but at a meeting of Presbytery, held April 12, 1910, because of continued ill health, Mr. Hunter resigned and was released. He died December 31, 1910.

The Ninth Pastor.

December 20, 1909, Rev. John Wythe Lewis was received from the Presbytery of Porto Rico and became Assistant Pastor of the First church of Lancaster.

September 13, 1910, a call from the Union church for the pastoral services of Rev. John W. Lewis was presented to Presbytery and was accepted by him. Mr. Lewis was installed at Union October 13. This relation continued until March 15, 1915, when, at Mr. Lewis' request, it was dissolved.

During the ministry of Mr. Lewis, the church experienced a gracious revival of religion and one hundred and ten members were added to the church.

The Tenth Pastor.

Soon after the release of Mr. Lewis, the Union church extended a call to Licentiate Maurice S. White, of the Presbytery of Philadelphia. This call was presented to Presbytery at Chestnut Level June 9, 1915. At this meeting Mr. White was received and accepted the call. He was ordained to the ministry June 18 at Union

church and installed pastor. Rev. Maurice S. White was released from this pastorate June 3, 1918.

The Eleventh Pastor.

In December of 1918 a call was extended to Rev. John G. Noordewier, B.D., pastor of the New London church, Presbytery of Chester. Mr. Noordewier declaring his desire to accept this call, a pro-re-nata meeting of the Presbytery was held at Union church January 3, 1919, at which Mr. Noordewier was received into Presbytery, accepted the call and was installed pastor. From this pastoral charge Mr. Noordewier was released October 22, 1923, that he might accept a call in the Presbytery of Newton. This dissolution took effect October 31.

Incorporation.

The Union Presbyterian church is incorporated.

Anniversary.

August 29, 1916, during the pastorate of Mr. White, the Centennial Anniversary of the organization of the Union Presbyterian church was celebrated. On this occasion addresses were made by Rev. Frederick W. Evans and Rev. Robert H. Kirk, former pastors.

Candidate.

April 12, 1864, Mr. John B. Ferguson of the Union church was received by Presbytery as a candidate for the ministry. October 3, 1865, he was compelled to relinquish his studies because of ill health.

Pastors and Supplies.

| | |
|---|-----------|
| Supplies | 1816-1817 |
| Pastor, Rev. Elkanah K. Dare..... | 1817-1826 |
| Supplies | 1826-1828 |
| Pastor, Rev. Alexander G. Morrison..... | 1828-1834 |
| Supplies | 1834-1837 |
| Pastor, Rev. David McCarter..... | 1837-1843 |
| Pastor, Rev. Samuel Dickey..... | 1844-1853 |
| Supplies | 1853-1858 |

| | |
|---|-----------|
| Pastor, Rev. Calvin W. Stewart, D.D..... | 1858-1891 |
| Pastor, Rev. Robert H. Kirk..... | 1891-1905 |
| Pastor, Rev. Frederick W. Evans, D.D..... | 1905-1906 |
| Pastor, Rev. Robert A. Hunter..... | 1906-1910 |
| Pastor, Rev. John W. Lewis..... | 1910-1915 |
| Pastor, Rev. Maurice S. White..... | 1915-1918 |
| Pastor, Rev. John G. Noordewier, B.D..... | 1919-1923 |
| Supplies | 1923-1924 |

Present Organization.

Pastor-Elect, Rev. Thomas Kerr.

| | |
|---|----------|
| Ruling Elders, Chas. P. Swisher, Clerk..... | 31 years |
| Harry E. Morrison..... | 11 years |
| Roy H. Ferguson..... | 11 years |
| S. Clyde Wilson, M.D..... | 8 years |
| George D. Ferguson..... | 8 years |

S. S. Superintendent, Charles P. Swisher.

President Board Trustees, Frank M. Greenleaf.

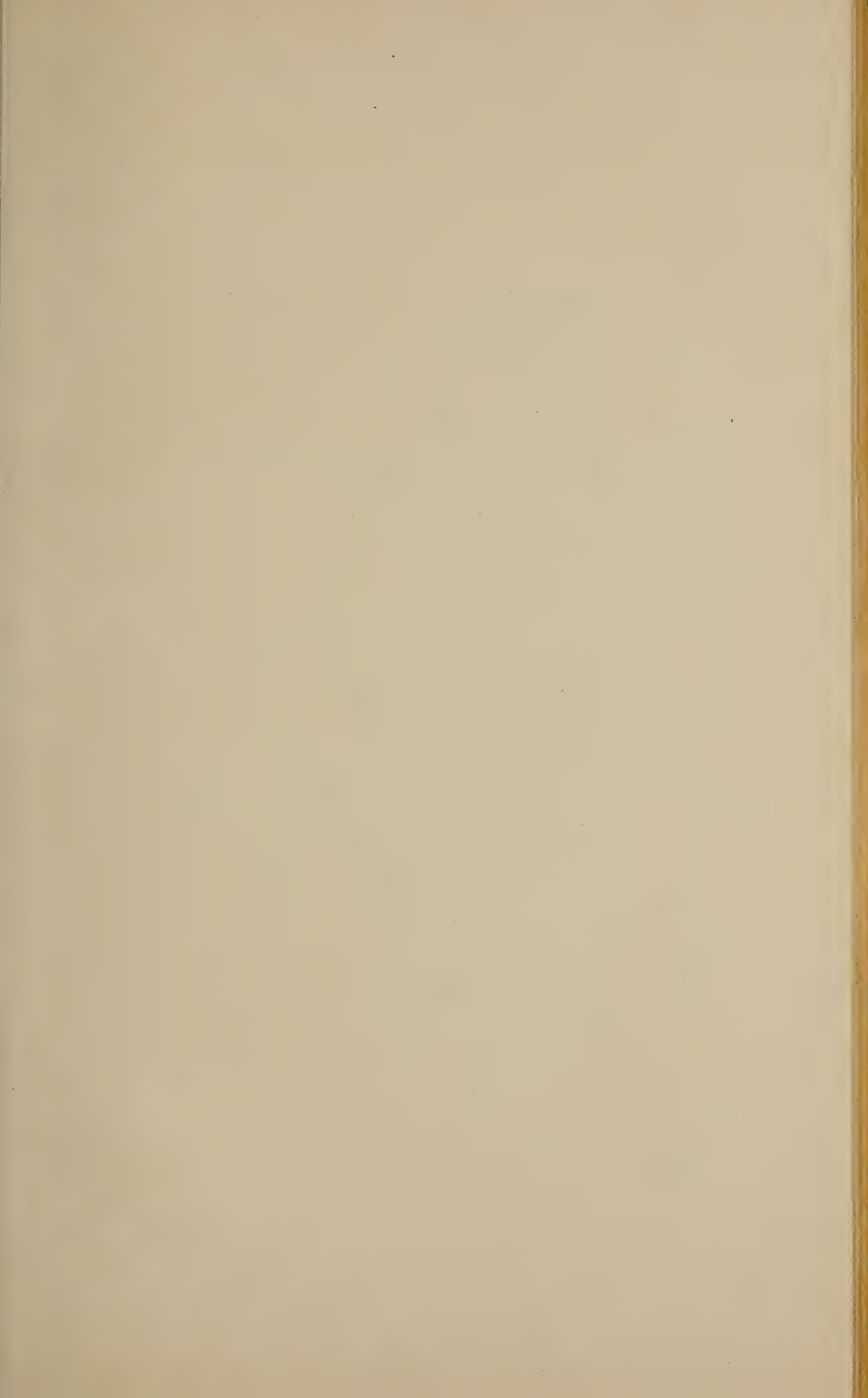
Membership of Church, 453.

Membership of Sabbath School, 230.

Former Ruling Elders.

| | |
|----------------------------|----------|
| James Jackson | 1816 |
| John Crawford | 1816 |
| Samuel Martin | 1819 |
| Joseph Andrews | 1819 |
| William McConnell | 1819 |
| William Hays | 1826 |
| John Whiteside | 1826 |
| David Jackson | 1826 |
| Abner Davis | 1826 |
| William Galbreath..... | 33 years |
| Hugh Andrews..... | 46 years |
| Alexander W. Morrison..... | 28 years |
| John Joseph Andrews..... | 28 years |
| Joseph L. McCommon..... | 36 years |
| William R. White | 1858 |

| | |
|----------------------------|----------|
| James G. Morrison..... | 22 years |
| James P. Andrews, M.D..... | 9 years |
| James R. Jackson..... | 49 years |
| John A. Alexander..... | 15 years |
| Thomas Ferguson..... | 22 years |
| Joseph B. Davis..... | 23 years |
| James S. Patterson..... | 35 years |
| W. D. Paxson..... | 6 years |
| Robert A. Morrison..... | 41 years |
| Francis N. Scott..... | 27 years |
| Winfield S. Beyer..... | 22 years |
| George R. Hastings..... | 5 years |
| Edgar W. Johnson..... | 8 years |





WRIGHTSVILLE PRESBYTERIAN CHURCH
Wrightsville, Pa.

WRIGHTSVILLE PRESBYTERIAN CHURCH.

1828.

William F. Houston, M.D., opened a Sabbath school in Wrightsville, May 22, 1825. The roll of the school that year was sixty-six.

At a meeting of the New Castle Presbytery at Lower Brandywine, April 1, 1828, William F. Houston, M.D., presented to Presbytery a petition signed by a number of persons living in and about Wrightsville, requesting the organization of a church in that place. Letters from the Session of the Columbia church and from Rev. Stephen Boyer were read, and the Presbytery approving the request, appointed a committee consisting of Rev. Samuel Martin, D.D., Rev. Stephen Boyer and Rev. Orson Douglas to meet in Wrightsville some time in May with a view to the organization of a church and the administering of the Lord's Supper.

Organization.

The above committee met on the ground, August 8, 1828, and proceeded to organize a church. There were twenty-five signers to the petition for the organization.

The First Ruling Elders.

The first Ruling Elders were Henry Slaymaker, James Kerr, Alexander Speer, M.D., and Matthew Kerr, Sr.

The First Building.

Mrs. Susanna Houston, who died previous to August 29, 1829, transferred a building lot to the trustees for the sum of one dollar. The deed for this lot was not secured until August 13, 1844.

For ten years previous to the organization the Presbyterians had worshiped with the Reformed people in what was known as "The Old Brick Meeting House," also known as "The Union Church." From the organization of the church in 1828 to 1847 the congregation continued to worship in the "Old Brick Meeting House." In the latter year a lot of ground was purchased and a substantial brick structure was erected. It would seem from this that the lot donated by Mrs. Susanna Houston was never used for church purposes.

The First Communion Season.

Rev. William F. Houston, M.D., was Moderator of the Session and at the first Communion eight members were received from the church of Columbia and twenty-eight members communed.

Stated Supply.

William F. Houston, M.D., of the Presbyterian church of Columbia, was licensed to preach by the Presbytery of New Castle, October 4, 1826. He preached regularly in Wrightsville and elsewhere without remuneration. For five years he was the stated supply of the Wrightsville church.

The First Pastor.

At St. George's, Delaware, April 2, 1833, a call was presented to the Presbytery of New Castle for the pastoral services of Licentiate William F. Houston, M.D. He accepted this call and was installed, ordained also, the third Monday in June, 1833. He died February 2, 1838, and possibly his pastorate continued until this time.

Rev. William F. Houston, M.D., was much beloved by his people, who, after his death in 1838, passed resolutions of esteem for him.

The Second Pastor.

In the fall of 1838 the church of Wrightsville extended

a call to the Rev. Gaylord L. Moore. This call was presented to the Presbytery of New Castle at Chanceford, September 25, 1838. Mr. Moore accepted the call. He was ordained to the ministry October 30 and installed pastor of Wrightsville. From this pastorate he was released at Red Clay Creek, September 30, 1840.

Stated Supply.

The Rev. Robert W. Dunlap was pastor of the church at Columbia from 1841 to 1844 and sustained some relation to the Wrightsville church, and he may have been its stated supply.

From 1844 to 1848 there seems to be no record, but as it is known that Rev. Stephen Boyer supplied the pulpit at times, we assume that there were supplies until the next pastorate.

The Third Pastor.

In the spring of 1848 a call was extended to the Rev. James J. Graff of the Presbytery of Baltimore. Mr. Graff was received into Donegal Presbytery, June 9, 1848, and accepted the call. He was installed pastor the same day. This relation was dissolved April 17, 1849.

The Fourth Pastor.

The Rev. Elijah Wilson was extended a call by the Wrightsville church, which was presented to Presbytery, August 2, 1849, at Wrightsville. At the same meeting Mr. Wilson was received from the Presbytery of Philadelphia and accepted the call. He was installed the same day. He was released from this pastorate, December 11, 1851.

The pulpit was supplied by a Rev. Mr. Reeves and others from 1851 to 1853.

The Fifth Pastor.

At Columbia, April 20, 1853, calls were presented from Wrightsville and New Harmony for the pastoral

services of Rev. John Joseph Lane of the Presbytery of St. Clairsville. These calls were held by the Presbytery awaiting the appearance of Mr. Lane.

Rev. John Joseph Lane was received into the Presbytery of Donegal, October 4, 1853, and accepted these calls. He was installed at the Wrightsville church, November 11.

October 26, 1857, Mr. Lane asked leave to resign his pastoral charge at Wrightsville and New Harmony. Presbytery adjourned to meet in Mount Joy, December 15, to consider this matter. At that time Mr. Lane stated that a change of circumstances at Wrightsville inclined him not to press his resignation of that pastorate. The relation with New Harmony was dissolved, but he remained pastor at Wrightsville.

June 2, 1868, Mr. Lane presented his resignation of the pastoral charge of Wrightsville and Donegal. In Lancaster, August 4, 1868, the pastoral relation between Wrightsville and Rev. John Joseph Lane was dissolved, the dissolution to take effect the last Sabbath of August.

During the pastorate of Mr. Lane the church building was repaired and refurnished.

Incident.

During the pastorate of Rev. John J. Lane the following interesting incident occurred:

When the Confederate army invaded Wrightsville, July, 1863, under the command of General J. B. Gordon, the town was shelled and the Presbyterian church was struck. The portion hit by the shell is now in the possession of the Historical Society of York, Pa.

The Sixth Pastor.

For more than two years the church was vacant and in the spring of 1871 it extended a call to Rev. S. Morton Pearce. This call was presented to the Presbytery of

Westminster, which had succeeded Donegal, April 11, 1871. It was accepted by Mr. Pearce and he was installed pastor May 23 of that year. From this pastorate he was released September 29, 1874.

Stated Supply.

For a year and a half the pulpit was vacant. April 11, 1876, Rev. Samuel Henry Bell was received into the Presbytery from the Presbytery of Savannah, Synod of Georgia. He supplied the Wrightsville pulpit for a year and a half.

Rev. Samuel Henry Bell, D.D., was appointed by President Cleveland in 1897 a Post Chaplain in the United States army. He was retired November 15, 1913. He was recalled by President Wilson to active service in the World war in 1918. He was Chaplain-in-chief at Fort Oglethorpe, Ga., until the Armistice was signed, November 11, 1918. In 1922 he was elected Chaplain of the American Legion, Wrightsville, Pa.

The Seventh Pastor.

In the spring of 1878 a call was extended to Rev. George Scott Bell of the Presbytery of Albany. This call was presented to Presbytery April 9, 1878, at Lancaster. Mr. Bell was received into Presbytery at this meeting and accepted the call. He was installed pastor April 17, 1878. His pastorate continued until September 27, 1887, when he was released.

The Present Church Building.

The present church building was erected in 1882, during Mr. Bell's pastorate, at a cost of eight thousand dollars.

The Eighth Pastor.

For well on to two years the pulpit was vacant. In 1888 a call was extended to Rev. Eber W. Gaylord, pastor of the Leacock church. This call was presented to Presbytery, December 18, 1888, and accepted by Mr.

Gaylord. He was installed at Wrightsville, May 7, 1889. From this pastorate he was released September 24, 1890.

The Ninth Pastor.

In the spring of 1891 a call was extended to the Rev. I. Potter Hayes, of the Presbytery of Carlisle. This call was presented to Presbytery April 14, 1891. Mr. Hayes was received the same day, and accepted the call. The installation was held May 7. This relation was dissolved October 27, 1902, that he might accept a call to a church in Carlisle Presbytery.

The Tenth Pastor.

Candidate George Miner Whitenack, Jr., was received from the Presbytery of Crawfordsville, April 14, 1903. He was licensed and accepted a call to the Wrightsville church. He was ordained to the ministry June 17, 1903, and installed pastor. From this pastorate he was released June 13, 1906, the dissolution to take effect June 24. During the ministry of Mr. Whitenack a pipe organ was installed in November, 1903.

For the golden anniversary of the organization of Westminster Presbytery, celebrated at Chestnut Level, September, 1920, Mr. Whitenack wrote a most excellent poem.

The Eleventh Pastor.

After a vacancy of more than a year a call was extended to Licentiate Charles F. Bazata, of the Presbytery of Los Angeles. Mr. Bazata was received into Presbytery, September 17, 1907, and accepted the call. He was ordained to the ministry November 4, and installed pastor of the Wrightsville church. This pastorate was closed by action of the Presbytery, at his request, releasing him April 8, 1913.

The Twelfth Pastor.

October 19, 1913, a call was extended to Rev. Nathaniel Chesnut, of the Presbytery of Larned, and from

that time he supplied the pulpit until June 10, 1914, when he was received into Westminster Presbytery, and accepted the call. Mr. Chesnut was installed June 24, 1914.

In 1922 the Wrightsville church paid off a mortgage of \$300.00 to the Board of Church Erection and improved its property at a cost of \$1,500.00.

The Manse.

The Wrightsville congregation owns a manse, which was secured at a cost of \$2,750.00.

Incorporation.

The church was incorporated March 17, 1845, under the title "The Presbyterian Church in the Borough of Wrightsville."

Sons in the Ministry.

Rev. Ambrose C. Smith, president of Parsons College, Fairfield, Iowa, from 1886-1896, was a son of the Wrightsville church. Mr. Smith died November 1, 1919, and was buried at Wrightsville.

Rev. John T. Kerr, D.D., was received as a candidate September 29, 1874. He was licensed April 13, 1881, and was dismissed to the Presbytery of Elizabeth, April 11, 1882. He was pastor of the Third church of Elizabeth, N. J. He died December 24, 1921.

Pastors and Supplies.

| | |
|---|-----------|
| Stated Supply, William F. Houston, M.D... | 1828-1833 |
| Pastor, Rev. William F. Houston, M.D..... | 1833-1838 |
| Pastor, Rev. Gaylord L. Moore..... | 1838-1840 |
| Stated Supply, Rev. Robert W. Dunlap.... | 1841-1844 |
| Supplies, Rev. Stephen Boyer et al..... | 1844-1848 |
| Pastor, Rev. James J. Graff..... | 1848-1849 |
| Pastor, Rev. Elijah Wilson..... | 1849-1851 |
| Supplies, Rev. Mr. Reeves et al..... | 1851-1853 |
| Pastor, Rev. John J. Lane..... | 1853-1868 |
| Supplies | 1868-1871 |

| | |
|---|-----------|
| Pastor, Rev. S. Morton Pearce..... | 1871-1874 |
| Supplies | 1875-1876 |
| Stated Supply, Rev. S. Henry Bell..... | 1876-1877 |
| Pastor, Rev. George Scott Bell..... | 1878-1887 |
| Supplies | 1887-1889 |
| Pastor, Rev. Eber W. Gaylord..... | 1889-1890 |
| Pastor, Rev. I. Potter Hayes..... | 1891-1902 |
| Pastor, Rev. George M. Whitenack, Jr..... | 1903-1906 |
| Pastor, Rev. Charles F. Bazata..... | 1907-1913 |
| Pastor, Rev. Nathaniel Chesnut..... | 1914- |

Present Organization.

| | | |
|--|-------------------------|----------|
| Pastor, | Rev. Nathaniel Chesnut. | |
| Ruling Elders, Howard B. Strickler, clerk... | 30 years | |
| | James H. McConkey..... | 41 years |
| | James P. Knipe..... | 19 years |

S. S. Superintendent, Howard B. Strickler.

President Board Trustees, B. A. Hoover, M.D.

Membership of Church, 166.

Membership of Sabbath School, 176.

Former Ruling Elders.

| | |
|---------------------------|----------|
| Henry Y. Slaymaker | 1828 |
| Alexander Speer, M.D..... | 1 year |
| James Kerr | 48 years |
| Matthew Kerr, Sr..... | 29 years |
| Abram Harris | 1833 |
| Robert W. Smith..... | 8 years |
| Jacob Mann | 6 years |
| John Harris | 1843 |
| Jacob Levergood | 7 years |
| Samuel M. Smith..... | 36 years |
| Matthew Kerr, Jr..... | 59 years |
| Henry Harris | 21 years |
| Thaddeus D. Kauffelt..... | 5 years |
| Jacob Weltzhoffer | 17 years |
| James H. Smith..... | 15 years |



CALVARY PRESBYTERIAN CHURCH, CHAPEL AND MANSE
York, Pa.

YORK CALVARY PRESBYTERIAN CHURCH.

1883.

In many cases the church is the mother of the Sunday school, but in this case the Sunday school is the mother of the church.

For some time there had been a feeling among the residents of the "South End" of York that something should be done in a religious way in that section of the city. An appeal was made to some persons, members of the First Presbyterian church of York, and an investigation was made. Mr. Samuel Small, Sr., a member of the original firm of P. A. & S. Small and an elder in the First Presbyterian church, became interested in that portion of York, and at his solicitation a nephew, also a Mr. Small, opened a Sunday school in the "South End," August 6, 1882. This school was held in a cooper shop in the rear of 713 South Duke street. At the first session were five teachers, thirty-seven scholars, and Mr. Samuel Small and Mr. Harry Myers, officers. In three months and a half the school had increased to one hundred members and completely filled the room. About a month after the organization of the school a service of song was instituted after the sessions of the school. Cottage prayer meetings were also held in the community, and audiences were limited only by the capacity of the room.

The success of the work inspired a desire for larger and better accommodations, and they were speedily secured in the building of the chapel on Boundry Avenue. In the erection of this building the Superintend-

ent of the school, Mr. Samuel Small, was the leading spirit. This building was dedicated November 19, 1882, and the same day the school occupied its new home. This chapel was erected on ground donated by Samuel Small, Sr. With the removal of the school to its new quarters its name was changed from the "South Duke Street Sunday School" to the "Calvary Presbyterian Sunday School."

Organization.

The song services and the cottage prayer meetings, held almost from the opening of the school, were followed by special service after the chapel was opened, not only on the Sabbath but on week day evenings, and during the winter a series of meetings were held. As a result of this several persons had professed their faith by uniting with the First Presbyterian church, awaiting an organization in the new field. In the early summer of 1883, Rev. George L. Smith, of Cedarville, N. J., was invited to take charge of the work. He arrived on the field in August of the same year. The desire for a church organization became very pressing, and accordingly an application was made to the Presbytery of Westminster, sitting at Paradise, September 25, 1883, for the securing of such an organization. This petition was signed by thirty-four persons, members of evangelical churches in York and elsewhere, and requested an organization to be known as "The Calvary Presbyterian Church." Presbytery granted this request and appointed a committee, consisting of Rev. Henry E. Niles, D.D., Rev. Thomas M. Crawford, D.D., Rev. George Wells Ely, and Ruling Elders Samuel Small, Sr., and S. H. Purple, to organize the church.

The above committee, excepting Mr. Ely, met at the appointed time, October 9, 1883, and Dr. Niles presiding, the church was organized. Twenty-seven members were

received and constituted the church, which was given the name "Calvary Presbyterian Church." Mr. William Gamble, Mr. Stephen Cunningham, Mr. J. C. Luitweiler and Mr. B. Frank Willis were elected Ruling Elders. Mr. Gamble had already served in another church. The others were ordained and all installed as elders, and the church was declared duly organized.

The First Pastor.

On the 17th day of October, 1883, a call was extended to the Rev. George L. Smith to become the pastor of the Calvary church. This call was presented to Presbytery in Calvary church, October 30, and accepted by Mr. Smith, who had been received into Presbytery, September 25, 1883. The installation service took place October 30, 1883, with the Rev. George Wells Ely presiding. The sermon was preached by Rev. James McDougall, Ph.D., the charge to the pastor was given by Rev. Calvin W. Stewart, D.D., and the charge to the people by Rev. Henry E. Niles, D.D. Mr. Smith continued his pastorate in the Calvary church until April 12, 1898, when the relation was dissolved by Presbytery.

During the ministry of Mr. Smith the church had a commendable growth, 411 persons having been received into membership.

The Church Building.

It soon became evident that the success of the work required better appointments for the church services. Accordingly on the 25th of May, 1885, ground was broken for a new church building. The corner-stone was laid on the 21st of July, and February 16, 1886, the building was dedicated to the worship of God. The sermon on this occasion was preached by the Rev. Joseph T. Smith, D.D., of Baltimore, afterward Moderator of the General Assembly.

This building is a handsome, substantial, well ap-

pointed structure of uncut limestone, with sandstone trimmings, having a belfry of brick and stone.

The Manse.

A beautiful and convenient manse was begun and completed in the year 1890. This building is in every way worthy to be a companion of the church erected a few years before, and will long furnish a comfortable home for the pastor.

It should be noted that Mr. Samuel Small, Sr., whose provident thoughtfulness made the church building possible, was not permitted to look upon it, having been called to his reward before its completion, and Mrs. Isabell Cassatt Small, his wife, whose gift of ten thousand dollars met a large part of the cost of the manse, did not even see that work begun.

Chapel Enlarged.

The original chapel building has been enlarged several times. One addition was dedicated September 28, 1884, less than one year after the organization of the church; a second addition was dedicated November 2, 1889, and a third September 27, 1891. This chapel now contains a main room, eight class rooms, a large primary room and a commodious kitchen.

The Second Pastor.

In the fall of 1898 the Calvary church of York extended a call to the Rev. William J. Oliver, of the Presbytery of New York. This call was presented to Presbytery at the stated meeting September 27, 1898, and, pending the reception of Mr. Oliver, was held by Presbytery.

Rev. William J. Oliver was received into Westminster Presbytery, October 10, 1898, and accepted the call from Calvary church. He was installed pastor November 7, the following persons officiating: Rev. E. T. Jeffers, D.D., presided, and asked the Constitutional questions;

Rev. George Wells Ely preached the sermon; Rev. Charles A. Oliver gave the charge to the pastor, and Rev. Archibald T. Stewart the charge to the people.

During the pastorate of Mr. Oliver about four hundred names have been added to the church membership.

Sunday School Superintendent.

Mr. Samuel Small, who was the Superintendent of the Sabbath school at its organization, still continues in that position, after more than forty years of service. During all its history he has been a liberal supporter of the Calvary church.

Incorporation.

The church was incorporated April 30, 1884, under the title "Calvary Presbyterian Church of York, Pa." The charter was recorded May 5, 1884.

Home Missionary.

September 14, 1891, Miss Sallie Reeve, of the Calvary church, expressed herself as ready to take a position in any field. She soon was appointed, and when an anniversary of the church was celebrated in 1899 she was working among the Mormons in Utah.

Sons in the Ministry.

Mr. William M. Gamble was received by the Presbytery as a candidate April 11, 1893, from the Calvary Presbyterian church of York. This is the only record as to Mr. Gamble in the Minutes of Presbytery, but it is understood that he became a minister in the Protestant Episcopal church.

Mr. Nelson B. Kline, of the West Jersey Presbytery, was recommended by the Presbytery of Westminster for a scholarship in the York Collegiate Institute. He united himself with the Calvary church, York, and October 1, 1895, was received as a candidate from the Presbytery of West Jersey. He was dismissed to the Presbytery of Aberdeen, June 8, 1899.

Pastors.

| | |
|-----------------------------|-----------|
| Rev. George L. Smith..... | 1883-1898 |
| Rev. William J. Oliver..... | 1898- |

Present Organization.

| | | |
|----------------|---------------------------|----------|
| Pastor, | Rev. William J. Oliver. | |
| Ruling Elders, | Walter Kinsey, clerk..... | 7 years |
| | B. Frank Willis..... | 41 years |
| | Samuel Small | 32 years |
| | William H. Lindsey..... | 29 years |
| | C. M. Fulton..... | 29 years |
| | W. Carlyle Smith..... | 15 years |
| | W. Miles Manifold..... | 4 years |
| | Ferret B. McConnell..... | 1 year |
| | J. Hume Manifold..... | 1 year |

S. S. Superintendent, Samuel Small.

President Board Trustees, W. M. Manifold.

Membership of Church, 221.

Membership of Sabbath School, 213.

Former Ruling Elders.

| | |
|--------------------------|----------|
| J. C. Luitweiler..... | 6 years |
| Stephen Cunningham | 6 years |
| William Gamble | 3 years |
| Isaac W. Allen..... | 8 years |
| Charles G. McCollam..... | 13 years |
| Charles Hess | 3 years |
| James Yeats | 8 years |
| W. Frank Stewart..... | 11 years |



FAITH PRESBYTERIAN CHURCH
York, Pa.

FAITH PRESBYTERIAN CHURCH.

1895.

Some time in May, 1894, a small group of persons, four or five, met at the home of Mrs. Susan Saunders in South Queen street, York, Pa., for the purpose of canvassing the sentiment as to the organization of a Presbyterian church for the colored people of York. It was known that there were some persons who had been members of Presbyterian churches in other communities and others who felt that the worship and polity of the Presbyterian church would be helpful. Constant additions were made to the number of interested persons, and they continued their preliminary meetings for several weeks. Finally, in June, 1894, Mr. Edward W. Coberth of the graduating class of the Theological department of Lincoln University was invited to come upon the field in order that it might be determined whether a church should be organized. He conducted services in a hall over Reinberg's shoe store on South George street until November, 1894.

The Church Building.

A committee on location, which had been appointed, succeeded in securing the "Heidelberg Reformed" church on North Duke street for \$3,500.00. There the "group" held their first service, November 11, 1894. The above committee consisted of John T. Joice, John G. M. Brown and John F. Noble.

The Organization.

In the winter that followed the securing of the building a petition was prepared and addressed to the Pres-

bytery of Westminster asking that this group be organized into a Presbyterian church.

This petition was presented to Presbytery in the First Presbyterian church of York, April 9, 1895, and it and all papers connected therewith were placed in the hands of a committee consisting of Rev. Samuel A. Martin, D.D., Rev. Henry E. Niles, D.D., Rev. George W. Ely, Rev. George L. Smith, Rev. Charles A. Oliver, Rev. E. T. Jeffers, D.D., and Ruling Elders Samuel Small, John M. Brown, and Albert B. Carner, which committee was empowered to organize a church if the way be clear.

This committee met with the people at their place of worship, April 29, 1895, Rev. Henry E. Niles, D.D., presiding. Thirty-nine persons presented themselves for reception on confession of their faith and two persons presented letters of dismission. They were all received.

This committee met again the next day, April 30, 1895, and in the absence of Dr. Niles, Rev. E. T. Jeffers, D.D., presided. Two persons, Samuel Butler and Andrew Jackson, were elected to the office of Ruling Elder and they were ordained and installed. The name "Faith Presbyterian Church" was chosen and the church was declared a regularly constituted Presbyterian body.

The First Pastor.

The Rev. Edward W. Coberth was received from the Presbytery of Chester, April 9, 1895. To him the Faith church afterward extended a call to become its pastor. This call was presented to Presbytery in Faith church, May 27, 1895, and was accepted by Mr. Coberth. He was installed pastor June 18, 1895. From this pastorate he was released November 13, 1900.

The Second Pastor.

Rev. Thomas H. Lee of the Presbytery of Southern

Virginia supplied the pulpit of the Faith church from November, 1900, to April, 1901. On the 9th of April, 1901, a call from the Faith church for the pastoral services of Rev. Thomas H. Lee was presented to Presbytery and held by Presbytery until such time as Mr. Lee should present his letter of dismissal.

April 23, 1901, Mr. Lee was received as a member of Presbytery and accepted the call from Faith church. He was installed pastor the same day. He was released from his pastorate April 10, 1906.

The Third Pastor.

June 13, 1906, a call was presented for the pastoral services of Rev. Charles P. McLurkin of the Presbytery of Chester. Mr. McLurkin was received into Presbytery the same day and accepted the call. He was installed pastor June 21, 1906. He was released from this pastorate, July 9, 1907, the dissolution to take effect at the close of July.

The Fourth Pastor.

In the fall of 1907 a call was extended to Rev. Charles S. Freeman of the Presbytery of Troy. This call was presented to Presbytery, October 14, 1907. Mr. Freeman was received as a member of Presbytery the same day and accepted the call. He was installed pastor October 17. His pastorate closed November 21, 1910, when Presbytery released him. This action was to take effect, December 4, 1910.

The Fifth Pastor.

In the spring of 1911 a call was extended to Rev. Beverly M. Ward of the Presbytery of Carlisle. This call was presented to Presbytery, May 4, 1911. Mr. Ward was received into the Presbytery the same day and accepted the call. He was installed the same evening. From this pastorate he was released, October 15, 1914, the dissolution to take effect October 25.

The Sixth Pastor.

December 14, 1914, a call for the pastoral services of Rev. Frank M. Hyder, D.D., of the Presbytery of Rogersville, Tenn., was presented to Presbytery. He was received into Presbytery, accepted the call and was installed the same day. He was released from his pastorate, September 27, 1915.

The Seventh Pastor.

A call from Faith church for the pastoral services of Rev. William Edward Williams, D. D., was presented to Presbytery, December 28, 1915, at Faith church. Dr. Williams was received at the same meeting, accepted the call and was installed pastor. He was released from this pastorate, May 29, 1920.

Community House and Manse.

During the pastorate of Dr. Williams, in 1917, the Community House, adjoining the church property, was purchased for \$4,000.00. The lower story of this building is used for community purposes by the colored people. The upper portion is a manse for the minister.

The Eighth Pastor.

A call for the pastoral services of Rev. George R. Brabham was presented to the Presbytery, September 21, 1920, at Chestnut Level. Mr. Brabham was received at the same meeting from the Presbytery of Indianapolis and accepted the call. He was installed pastor, September 28, 1920.

Sabbath School.

The Sabbath school was organized in April, 1895.

Incorporation.

The church was incorporated in 1895.

Son in the Ministry.

September 27, 1898, Presbytery received from the Faith church Candidate George S. Burton. He was licensed and ordained to the ministry, April 11, 1905.

Rev. George S. Burton has been in ill-health and therefore has not been able to take up any regular work, but does such supply work as offers.

Pastors.

| | |
|--|-----------|
| Pastor, Rev. Edward W. Coberth..... | 1895-1900 |
| Pastor, Rev. Thomas H. Lee..... | 1901-1906 |
| Pastor, Rev. Charles P. McLurkin..... | 1906-1907 |
| Pastor, Rev. Charles S. Freeman..... | 1907-1910 |
| Pastor, Rev. Beverly M. Ward..... | 1911-1914 |
| Pastor, Rev. Frank M. Hyder, D.D..... | 1914-1915 |
| Pastor, Rev. Wm. E. Williams, D.D..... | 1915-1920 |
| Pastor, Rev. George R. Brabham..... | 1920- |

Present Organization.

| | | |
|--|-------------------------|----------|
| Pastor, | Rev. George R. Brabham. | |
| Ruling Elders, Samuel Butler, clerk..... | 29 years | |
| | James Hardeman | 11 years |
| | Wade H. Robinson | 9 years |

S. S. superintendent, Samuel Butler.

President Board Trustees, Wade H. Robinson.

Membership of Church, 87.

Membership of Sabbath School, 84.

Former Ruling Elders.

| | |
|-----------------------|----------|
| Andrew Jackson | 18 years |
| John G. M. Brown..... | 2 years |
| James Cooper | 4 years |

FIRST PRESBYTERIAN CHURCH, YORK, PA.

1750-1759.

It is impossible to determine the date of the organization of the First Presbyterian church of York. The Slate Ridge and the Chanceford congregations seem to have been organized in 1750 and 1751, respectively, and there were German Presbyterians in York as early as 1745 and English Presbyterians in 1750. It would be perfectly natural to suppose that the Scotch-Irish Presbyterians who were in the lower parts of the county as early as either of the above dates had moved northward as far as York Town. These Scotch-Irish Presbyterians had antedated the regular opening of the territory for settlement and many of them were in what is now York county before that time. We have no knowledge of the developments in church organization between the years 1750 and 1759, as the records of the Presbytery for that period are lost. June 5, 1759, we find the following record: "A supplication from the inhabitants of Shrewsbury to be erected into a congregation was brought in and read." This evidently referred to Shrewsbury township, and the final result was the organization of the congregation now known as Hopewell. At this same meeting of Presbytery supplies were appointed for the congregation in York, and so continued to be appointed until the settlement of a regular pastor. No mention is ever made of the organization of the church. On the 29th of April, 1761, "A supplication was presented from York and Shrewsbury requesting that Mr. William Hanna be appointed



FIRST PRESBYTERIAN CHURCH, CHAPEL AND MANSE
York, Pa.

their constant supplier for one year, promising to pay ninety pounds as his support during that year." This request was refused, but Mr. Hanna was permitted to supply these churches until the meeting of Synod. This would indicate that there was an organization of some sort as early as 1761 and possibly the lost records had the exact date in them. It is quite likely that there had been an association of the people for public worship for years. In this, as was the case in other instances, the church may have been organized in a somewhat irregular way, by a ministerial supply, who later reported his act to Presbytery for approval.

In June, 1764, York asked for supplies. In October, 1764, in compliance with a supplication made to Presbytery, Licentiate James Lang was appointed to supply the congregations of York and Shrewsbury most of his time until the spring of 1765. April 16, 1765, these churches applied for and secured Mr. Lang as their supply for one year. April, 1766, they presented a call for the pastoral services of Mr. Lang. This call he declined the following August.

The York church seems to have been served by supplies, on supplication to Presbytery, for thirty years, previous to 1786 from Donegal and subsequently from Carlisle Presbytery. Services were held in such places as were available, sometimes in the English Episcopal church. John Adams, writing from York during the sessions of the Continental Congress, October 26, 1777, says: "There is a church here erected by the joint contributions of Episcopalians and Presbyterians, but the minister, who is a missionary, is confined for Toryism so that they have had for a long time no public worship."

At Hanover, June 10, 1782, Joseph Henderson was appointed by the Presbytery of Donegal to supply at

York Town. October 15, 1782, Mr. James Lang and Mr. Colin McFarquhar were appointed to supply at York Town. At Great Conewago, October 19, 1784, York Town asked for supplies.

Pastor Called.

In 1782, Mr. William Boyd was licensed to preach by the Presbytery of Donegal. October 21, 1783, at Carlisle, Mr. William Boyd was presented calls from York Town and Hopewell, with a salary of one hundred and twenty pounds. He did not accept these calls.

By deed dated September 29, 1785, John Penn, Jr., and John Penn conveyed the piece of ground situated on the corner of High (Market) and Queen streets as a site for a house of religious worship and a burial place for the use of the religious society of the English Presbyterians and their successors in and near the town of York. The first building was begun about 1789 and was completed after the installation of the first pastor, Rev. Robert Cathcart. It was a rectangular frame or "wooden" structure, with wide brick aisles running through the middle. The building was on the north side of High street and on the eastern side of Queen street. The entrance was on the western side and the pulpit was high and the pews square.

The First Pastor.

December 20, 1791, the congregations of York and Hopewell asked and obtained permission of Presbytery to prosecute a call for Rev. Robert Cathcart of the Presbytery of Philadelphia. Mr. Cathcart signified his acceptance of these calls and April 9, 1793, placed himself under the care of the Presbytery of Carlisle. The terms of the call were seventy-five pounds per annum from each congregation. He was ordained to the ministry October 2, 1793, and installed pastor of the united congregations of York and Hopewell, by the Presbytery

of Carlisle at Lower Paxton, Commissioners from both congregations being present. At the time of his installation there were about twenty-five families connected with the congregation of York, but six communicant members and these all females. Among the signers of the call from York were James Smith, a signer of the Declaration of Independence, Dr. Robert Kennedy and William McClellan. For many years the affairs of the congregation were managed without a congregational meeting and without a Bench of Elders or a Board of Trustees. This was due largely to the good judgment of Mr. Cathcart and his interest in and careful attention to all the affairs of the congregation.

Incorporation.

The congregation was incorporated December 7, 1813, under the title "The English Presbyterian Congregation in the Borough of York." This charter was amended in 1910.

Degree Conferred.

In 1816 Queens College (now Rutgers College), New Brunswick, N. J., conferred the degree of Doctor of Divinity upon Mr. Cathcart.

Close of First Pastorate.

Dr. Cathcart resigned his pastorate in York April 12, 1837, because of age and increasing infirmity, and was released after a ministry of forty-four years.

Church Building Remodeled.

In the year 1835 the original structure was remodeled and prepared for the meeting of the Synod of Philadelphia which convened in it in October of that year. This meeting of the Synod, which opened its sessions October 28, was memorable because of the trial of Rev. Albert Barnes, D.D., for alleged heresy in doctrine and teaching. This trial continued for several days, Dr. Cathcart favoring Dr. Barnes, and resulted in his being found

guilty of the charge preferred and in his suspension from the ministry by a vote of 142 to 16. From this decision he appealed to the General Assembly of the next year and the decision of the Synod was reversed by a vote of 134 to 96 and the suspension removed.

Rev. Robert Cathcart, D.D.

Rev. Robert Cathcart, D.D., a son of Alexander and Mary Cathcart, was born November, 1769, in the County of Londonderry, Ireland. He studied the sciences and theology in the University of Glasgow. He was licensed to preach by the Presbytery of Route and came to the United States in 1790. He was received by the Presbytery of Philadelphia and, as above indicated, united with the Presbytery of Carlisle in 1793. During his long pastorate of forty-four years he preached alternate Sabbaths at York and Hopewell, excepting the last two years. He was in the best sense a pastor, a preacher and a presbyter, and was faithful to all appointments. When the division between the Old and the New School branches was brought about Dr. Cathcart allied himself with the New School. The Presbytery of Harrisburg, New School, was erected by the Synod of Pennsylvania, New School, October 31, 1839, at the request of Revs. Robert Cathcart, D.D., B. J. Wallace, William M. Hall, W. P. Sproule, and Robert Kennedy. At a meeting of the Presbytery of Harrisburg, held in Harrisburg, Pa., March 3, 1840, the church of York was received under its care. Dr. Cathcart withdrew from the Presbytery of Carlisle April 16, 1840. He passed to his reward October 19, 1849, at the advanced age of ninety years.

The Second Pastor.

After the resignation of Dr. Cathcart the pulpit of the York church was supplied by the Rev. Benjamin J. Wallace of the Presbytery of Muhlenburg. In March,

1838, he was extended a call and signified his acceptance of the same. With the close of Dr. Cathcart's pastorate the Hopewell church was no longer united with the church of York in one pastoral charge.

Mr. Wallace did not apply to the Presbytery of Carlisle for membership. At a meeting of the Third Presbytery of Philadelphia held February 19, 1839, a request from the church of York, approved by the church January 22, 1839, to be taken under the care of that Presbytery was granted. At the same meeting Rev. Benjamin J. Wallace united with that Presbytery. A call having been presented at that time by the church of York for his pastoral services he accepted the same and was installed May 9, 1839.

Division and Litigation.

The church of York was not wholly united in the matter of casting in its lot with the New School branch of the church and the Old School adherents in the congregation held services for some time in the court room under the charge of the Rev. Stephen Boyer, who was the Principal of the York Academy. The New School portion held the property, although the Old School portion elected trustees according to the provisions of the charter. The Old School minority contended for the property, but it was given to the New School majority by the decision of the local court confirmed by the Supreme Court on the ground that neither the deed of 1785 nor the charter of 1813 stipulated that the congregation must be connected with any Presbytery. The Presbytery of Carlisle, on investigation, found a number of members at York, including a Ruling Elder, who were adherents of the Old School and of the Carlisle Presbytery. For a time these people were supplied with preaching by appointment of Presbytery, the Rev. Stephen Boyer of New Castle Presbytery, by permis-

sion of Carlisle Presbytery, preaching as above indicated. When, in 1842, the new Donegal Presbytery was erected it is evident that this group of Old School adherents was still in existence and came under the care of Donegal since we find in the minutes of a meeting of that Presbytery held April 9, 1856, the following record: "Mr. Lane (Rev. John J.) from the committee to visit the church in York reported that they had visited said church and found it reduced to five members." The report of the committee was received, the name of the church of York was stricken from the roll, it having in effect ceased to exist, and the remaining members were directed to connect themselves with the most convenient neighboring churches of our or some other of the evangelical churches of York. It is said that most of them united with the Episcopal church.

Close of Second Pastorate.

The Rev. Benjamin J. Wallace resigned his pastorate in 1845 and was dismissed to the Presbytery of Wilmington.

The Third Pastor.

The Rev. Daniel H. Emerson was the third pastor of the church of York. He accepted a call from the church May 16, 1846, on his reception from the Third Presbytery of Philadelphia, and was installed pastor May 17. He resigned his charge June 8, 1855, and was dismissed to the Presbytery of Wilmington, October 12, 1855.

The Fourth Pastor.

Mr. Charles J. Hutchins was received into the Presbytery of Harrisburg from the Presbytery of Erie, October 12, 1855, and accepted a call from the church of York. He was ordained to the ministry October 13, and installed pastor. His pastorate closed April 12, 1858.

The Fifth Pastor.

The Presbytery of Harrisburg received Rev. Thomas

Street from the Presbytery of Philadelphia Third, February 8, 1860, and he, having accepted a call to the pastorate of the First church, was installed the same day. His pastorate continued until April 21, 1864.

The Present Church Building.

The present church building was erected in 1860 during the pastorate of Mr. Street.

The Sixth Pastor.

The Rev. Henry E. Niles was received from the Presbytery of Niagara, April 15, 1865, and accepted a call from the First Presbyterian church of York. He was installed pastor April 16. June 29, 1870, he was transferred by the Synod from the Presbytery of Harrisburg to the Presbytery of Westminster, the reunion of the Old and the New School branches of the church having been effected and the name of Donegal changed to Westminster. He received the degree of Doctor of Divinity from the University of Wooster in 1879.

Rev. Henry E. Niles, D.D., was born in South Hadley, Mass., August 15, 1823. He was graduated from Union College, Schenectady, N. Y., in 1844, and from Princeton Seminary in 1848. He was licensed to preach October 24, 1848, and ordained to the ministry the same day. His long pastorate of thirty-five years was terminated by his death May 14, 1900. His body rests between the manse in which he lived and the church in which he labored.

The sermons of Dr. Niles were carefully prepared, were of high literary merit, and while he usually used manuscript in the pulpit, yet he had an easy and free delivery that was pleasing to all. While a pastor at York he was for a number of years a member of the Board of Foreign Missions of the Presbyterian Church. The twenty-fifth anniversary of the pastorate of Dr. Niles was observed in April, 1890, while the Presbytery

of Westminster was in session at Wrightsville, and the Presbytery in a body went to York and joined in the celebration. (See "Two Outstanding Figures" in this volume.)

The Seventh Pastor.

Previous to the death of Dr. Niles the Rev. David S. Curry, of the Presbytery of New Brunswick, had been chosen as Assistant Pastor, but had not yet occupied the pulpit. Later the church extended him a call to the pastorate, and this call he accepted on the occasion of his reception by the Presbytery of Westminster, November 13, 1900. He was installed the same day. He resigned his charge December 27, 1907, and he was released. Mr. Curry was a diligent worker, and the church increased in its membership during his ministry.

The Eighth Pastor.

September 8, 1908, Rev. John Ellery Tuttle, D.D., was received from the Lincoln, Neb., Association of the Congregational Church. He accepted a call from the First Presbyterian church of York, placed in his hands by the Presbytery, and was installed pastor September 24, 1908. This pastorate continued until June 5, 1916, when he was released at his own request.

During the pastorate of Dr. Tuttle the Synod of Pennsylvania met in the First Presbyterian church of York, October 26-29, 1909.

The Ninth Pastor.

The ninth pastor was the Rev. Andrew Todd Taylor, D.D., who was received from the Presbytery of New Brunswick, December 1, 1916. He accepted a call from the York First church, and was installed the same day. This pastorate was terminated by his lamented death December 21, 1919.

While a pastor at York, Dr. Taylor was greatly interested in matters connected with the World War and

was Secretary of the United States Commission of the World's Brotherhood Federation, and attended a meeting of the same in London, England, in September, 1919.

The Tenth Pastor.

September 21, 1920, at Chestnut Level, Rev. Walter J. Hogue, D.D., was received from the Presbytery of Washington, and accepted a call from the First Presbyterian church of York. He was installed pastor September 29.

The Manse.

A brick manse was erected in 1817. It was replaced by the present commodious and well appointed building in 1886.

The Sabbath School.

Rev. Robert Cathcart, D.D., held a Sabbath school in the gallery of his church from 1820 to 1838. The Sabbath school has always been an organization of the first importance in the First Presbyterian church of York. A Sabbath school building was erected in 1848; it was enlarged in 1851, and again in 1867.

Colonies.

On two different occasions, during the pastorate of Dr. Niles, colonies went out from the First church and aided in the founding of other churches—Calvary Presbyterian, in 1883, and Westminster Presbyterian, in 1887.

Sesquicentennial.

The one hundred and fiftieth anniversary of the founding of the First Presbyterian church of York was celebrated December 7, 1914, when the main address was made by Henry C. Niles, Esq., attorney of York, Pa., and a son of Rev. Henry E. Niles, D.D.

Synodical Events.

The Synod of Philadelphia met in the York First

church in 1792 and again in 1835. The Synod of Pennsylvania met there in 1909.

Samuel and Philip Small.

Samuel Small, Sr., a very influential member of the First Presbyterian church, was noted for his excellent judgment. In the dark days of 1860 a substantial German farmer, much disturbed by newspaper reports foreboding the dissolution of the Union, came into Mr. Small's store and said, "Uncle Sammy, things look bad, and those fellows down in Washington are too dumb. Here is ten dollars for your expenses. You go to Washington and stay until you get it all fixed."

The following newspaper article, published a few years ago, is worthy of a permanent record. The title of the article is "'Copper Gold' and a Panic," and the article is as follows:

"The great panic of 1873 taxed the resourcefulness and confidence of many people. Two brothers, Philip and Samuel Small, who possessed both those qualities, ran a store in York, Pennsylvania, at that time, where beside their regular business they acted as bankers for most of the people in the community. Mr. A. B. Farquhar, in his autobiography, tells how they acted in the first mad morning of the panic.

" 'I looked in on them,' he writes, 'to see how they were making out. I found them as calm and careful as ever in the offices of their store and ready to meet all comers. Their bearing was in no way different from usual, and the crowd of excited farmers and townspeople, that jammed every inch of the open space and extended out into the street, might have been customers clamoring to buy, for all the effect it had on the Smalls. They were of that sturdy, canny old American stock which was equally unafraid of work and of trouble.

But, as usual, they were ready; behind them were neat piles of gold and greenbacks, and farther back in the shadow lay a great open sack out of the mouth of which overflowed on the counter what looked like a stream of gold coins that they evidently had not had time to stack. They were not making any excuses or promising to pay "tomorrow" or any other later day; they were ready to pay every one then and there, and as each depositor presented himself they looked up his account, calculated the interest and counted out the money, always remarking as they did so something to this effect: "We are glad to give you back your money, but you must understand that you are never to come into this store again to ask us to care for your money." To be ostracised by the Smalls meant something; to many it meant more than gold, though the gold was there for the asking. So two streams of people shoved their way out back through the crowd, some with money in their hands, the others empty-handed, but satisfied their money was safe. In a couple of hours the crowd was convinced that the Smalls were sound, and the same emotion that had begun the panic now vented itself in loud hurrahs for the brothers.

"When the store cleared the Smalls started gathering their money to put it back into the safe, and as they swept the overflow back into the great bag, one of them, with a half smile, tossed a coin to me. "Keep that as a remembrance," he said. It was a big, bright penny. When they had heard of the failure of Jay Cooke the day before, Philip had gone to the Philadelphia Mint and had drawn a newly minted stock of big copper pennies. The real gold they had piled in plain sight. The "copper gold" had lurked more discreetly in the shadow. Samuel and Philip had stood out there as

bravely and unconcerned as if every copper penny had been a gold eagle. Of course they were solvent—they were the richest men thereabouts—but, of course, they also did not have all their wealth in currency.' ”

Sons in the Ministry.

T. Davis Richards was received by the Presbytery as a candidate May 10, 1881. He was licensed April 12, 1887, and dismissed to the Presbytery of Washington City, April 10, 1888.

George B. Troube was received as a candidate April 8, 1884. He was dismissed to the Presbytery of Chester, September 7, 1886.

D. McClellan Butt was received as a candidate April 11, 1887. He was licensed April 12, and ordained April 13 of the same year. He was dismissed to the Presbytery of Aberdeen, September 27, 1887.

J. Scott Butt was received as a candidate April 11, 1887. He was licensed April 12, and ordained April 13 of the same year. He was dismissed to the Presbytery of Central Dakota, April 11, 1888.

H. A. Lockard was received as a candidate September 26, 1887. He was dismissed to the Presbytery of Lehigh, September 18, 1888.

Howard L. Olewiler was received as a candidate September 25, 1917. He was licensed to preach the same day, and ordained October 1. He was pastor of the Bellevue church in this Presbytery from October, 1917, to February, 1919, when he was released and dismissed to the Presbytery of Pittsburgh.

Earl Raymond Yeats was received as a candidate September 17, 1918. He was licensed to preach April 9, 1919. He was dismissed to the Presbytery of Champlain, June 30, 1919.

Earl A. Smeich was received as a candidate Septem-

ber 19, 1922. He was licensed September 18, 1923, and was dismissed to the Presbytery of Utica, June 20, 1924.

Pastors and Supplies.

| | |
|---|-----------|
| Supplies | 1759-1792 |
| Pastor, Rev. Robert Cathcart, D.D..... | 1793-1837 |
| Pastor, Rev. Benjamin J. Wallace..... | 1838-1845 |
| Pastor, Rev. Daniel H. Emerson..... | 1846-1855 |
| Pastor, Rev. Charles J. Hutchins..... | 1855-1858 |
| Supplies | 1858-1859 |
| Pastor, Rev. Thomas Street..... | 1860-1864 |
| Pastor, Rev. Henry E. Niles, D.D..... | 1865-1900 |
| Pastor, Rev. David S. Curry..... | 1900-1907 |
| Pastor, Rev. John E. Tuttle, D.D..... | 1908-1916 |
| Pastor, Rev. Andrew T. Taylor, D.D..... | 1916-1919 |
| Pastor, Rev. Walter J. Hogue, D.D..... | 1920- |

Present Organization.

| | | |
|--|----------------------------|--|
| Pastor, | Rev. Walter J. Hogue, D.D. | |
| Ruling Elders, Walter B. Hayes, clerk..... | 6 years | |
| Henry Small | 36 years | |
| John N. Logan..... | 15 years | |
| William L. Long..... | 15 years | |
| George H. Whiteley..... | 15 years | |
| W. McConkey Kerr..... | 6 years | |
| Thomas G. Maughlin..... | 6 years | |
| Griffith O. Jones..... | 2 years | |
| Ulrich Kirkwood | 2 years | |

S. S. Superintendent, David E. Small.

President Board Trustees, George H. Whiteley, Sr.

Membership of Church, 934.

Membership of Sabbath School, 970.

Former Ruling Elders.

| | |
|------------------------------|----------|
| William McIlvaine, M.D..... | 19 years |
| Peter McIntyre | 2 years |
| Henry M. McClellan, M.D..... | 30 years |

| | |
|----------------------------|----------|
| Jacob Emmitt | 25 years |
| Erastus H. Weiser | 2 years |
| Samuel Small | 35 years |
| James W. Kerr, M.D. | 34 years |
| David E. Small | 18 years |
| John M. Brown | 43 years |
| Joseph Root | 17 years |
| Samuel Small, Jr. | 14 years |
| William H. McClellan | 32 years |
| Jacob Weltzhoffer | 20 years |
| Howard W. Hallock | 8 years |
| Peter McLean | 12 years |
| James R. Neff | 10 years |



WESTMINSTER PRESBYTERIAN CHURCH
York, Pa.

WESTMINSTER PRESBYTERIAN CHURCH.

1887.

In the year 1869 Mr. H. S. Myers, a member of the First Presbyterian church of York, attended a convention at Portland, Maine, and was so deeply impressed by the messages of Mr. Dwight L. Moody that on his return to York he started a Mission Sunday school on Duke street, north of the Pennsylvania Railroad.

August 7, 1870, a plain Sunday school building, erected through the generosity of Mr. Samuel Small, Sr., was dedicated. His niece, Miss Sallie B. Small, was identified with the Mission from its organization and was the most potent human instrumentality in its development into an established church. Her beautiful devotion and her generous gifts laid the foundation of the present work. The usefulness of the mission being hindered by bad home influences she established what she called the "Mothers' School," into which not only women and children were gathered, but later also men.

April 8, 1884, the committee on Home Missions reported to Presbytery as follows: "We are happy to report that at a point in the city of York, where a Sabbath school has been conducted for some years, the work has assumed such proportions and the Spirit of God has been manifested in such a rich measure that certain members of the First Presbyterian church have resolved to secure the services of a minister to act as a missionary in this field as soon as they can find the right man for the place." Presbytery cordially approved of this intended action and "hope and pray that

God may direct them to a responsible man who shall be qualified for the work.”

In the year 1884-1885 evangelistic services were held with excellent results. As there was no church organization the converts united with the first Presbyterian church which was nearest to the mission. In the summer of 1885 Mr. D. McClellan Butt and Mr. J. Scott Butt, brothers, who had been members of the Sabbath school and were now students for the ministry, having completed the first year in the Theological Seminary, were engaged to preach in the chapel and work among the people. They remained until September when they resumed their studies in Princeton. The next year Mr. Claude R. Brodhead, a class-mate of the Butt brothers, was engaged for the summer months.

Organization.

At a meeting of Presbytery held in Lebanon February 8, 1887, the following paper was presented asking for the organization of the Westminster Mission, York, Pa., into a church: “The undersigned, members of the First Presbyterian church of York, Pa., and mainly connected with the Westminster mission, believing it to be for the glory of God and the extension of His kingdom, do respectfully petition the Presbytery of Westminster to organize them into a church to be known as the Westminster Presbyterian church of York, in accordance with the government and discipline of the Presbyterian church and to be connected with the Presbytery of Westminster and under its watch and care.”

There were thirty-four signers to the petition and a letter addressed to the Moderator of Presbytery by Rev. Henry E. Niles, D.D., pastor of the First Presbyterian church of York, was read declaring that the Session of his church heartily approved of the movement for an organization. Mr. H. S. Meyers was heard in behalf of

the petitioners and after consideration of the subject the following committee was appointed to organize a church if the way proved clear: Rev. Henry E. Niles, D.D., Rev. Thomas M. Crawford, D.D., Rev. George L. Smith, Rev. James McDougall, Ph.D., and Ruling Elders John M. Brown and Isaac W. Allen. The time was to be determined by the parties concerned.

This committee reported to Presbytery April 12, 1887, that it had met on the 14th of March, 1887, Rev. Thomas M. Crawford, D.D., presiding, and organized the Westminster Presbyterian church of York, receiving thirty-eight members, and electing as Ruling Elders Prof. Albert B. Carner and Mr. H. S. Myers, who were ordained and installed. The organization was effected in the Duke street chapel.

The Church Building.

Through the liberality of Miss Sallie B. Small and the Small relatives a stone edifice was erected on Queen street north of the Pennsylvania Railroad. The cornerstone was laid June 30, 1887. At that service Licentiate Wilmer McNair, who was working in the field, presided, an address was made by Rev. W. C. Rommel of Philadelphia, and prayer was offered by Rev. George L. Smith of York. This building was dedicated December 15, 1887. The sermon was preached by Rev. James McDougall, Ph.D.

Stated Supply.

Licentiate Wilmer McNair of the Presbytery of Newark was received into the Presbytery of Westminster April 11, 1887. He was ordained to the ministry April 13 and at the request of the Westminster church was made stated supply for six months.

The First Pastor.

September 26, 1887, a call from the Westminster church of York for the pastoral services of Rev. Wilmer

McNair was presented to Presbytery. This call was accepted by Mr. McNair on the 27th and he was installed pastor of the Westminster church October 9, 1887. This relation continued until July 22, 1890, when it was dissolved the dissolution to be effective after July.

The Second Pastor.

In the following winter a call was extended to Rev. Charles A. Oliver of the Presbytery of Philadelphia North. This call was presented to Presbytery December 16, 1890. Mr. Oliver was received into Westminster Presbytery the same day and accepted the call, and was installed pastor. In the installation service Rev. Henry E. Niles, D.D., presided, Rev. J. R. Miller, D.D., of Philadelphia preached the sermon, Rev. George L. Smith gave the charge to the pastor and Rev. James McDougall, Ph.D., the charge to the people.

Remodeled Building.

Early in the pastorate of Rev. Charles A. Oliver the necessity for more room became apparent. Miss Small and her relatives met the situation with their generous gifts. In December, 1891, the building which had been erected for Sunday school purposes was remodeled and transformed into an attractive church. At the same time a well appointed Sunday school building was added.

Rev. Charles A. Oliver has written and published the following books:

“Preparation for Teaching,” a text book for the training of Sunday school teachers.

“Helps for Teachers of Training Classes.”

Incorporation.

The church is incorporated under the title of the “Westminster Presbyterian Church of York.”

Manse.

In 1924 a manse was purchased at a cost of \$6,000.00.

Pastors and Supplies.

Stated Supply, Rev. Wilmer McNair..... 1887
Pastor, Rev. Wilmer McNair..... 1887-1890
Pastor, Rev. Charles A. Oliver..... 1890-

Present Organization.

Pastor, Rev. Charles A. Oliver.
Ruling Elders, Robert J. Dick, Clerk..... 29 years
Charles Cameron..... 8 years
William L. Crossley..... 8 years
Charles Snave 8 years
Roy Wallick..... 8 years

S. S. Superintendent, Rev. Charles A. Oliver.

President Board Trustees, Mr. David Hill.

Membership of Church, 220.

Membership of Sabbath School, 236.

Former Ruling Elders.

Prof. Albert B. Carner..... 22 years
H. S. Myers..... 27 years
Harry Bortner..... 3 years

CHURCHES DISMISSED AND DISSOLVED.

CAERNARVON PRESBYTERIAN CHURCH.

1860.

In 1818, Miss Phoebe Carmichael opened a Sunday school in Churchtown, which was maintained for several years principally by the ladies of "Windsor." The Jenkins' came from Wales, the first, David, in 1700. The Jenkins' established "Windsor Forges" and built the Windsor mansion. In 1842 they established a burial ground for their dead. They also erected a building in which religious services could be held Sabbath afternoons by the pastor of Cedar Grove church. The building, a stone structure, was completed in 1843 and dedicated.

August 19, 1846, it was incorporated under the title, "The Caernarvon Presbyterian Church of Lancaster County." November 19 of the same year a deed of conveyance for eighty-six perches of land was made to the corporation by Robert and Catharine Jenkins, the owners of the land on which the church had been erected.

Mrs. Catharine Jenkins desiring to perpetuate her influence and sustain the gospel in the churches where she had worshiped, presented to the Cedar Grove church, September 18, 1850, one thousand dollars, to be loaned on real estate, and the annual proceeds to be appropriated toward the payment of the pastor's salary. At the same time she gave to the church of Caernarvon one thousand dollars, to be loaned as above, as much as necessary of the proceeds to be used in keeping the

churchyard enclosed by a substantial fence, and the balance toward the payment of the pastor's salary.

April 11, 1860, application was made to the Presbytery of Donegal for the organization of a church at Churchtown. A committee consisting of Rev. J. C. Thom, Rev. J. M. Rittenhouse, and Ruling Elder D. Buchanan reported to the Presbytery, October 3, 1860, that it had met at the church, June 26, 1860, and organized a church of four members, with one Ruling Elder, Mr. J. O. Blight. The name given was "The Caernarvon Presbyterian church."

At Slate Ridge, October 8, 1862, Caernarvon church asked to be allowed to seek the services of Rev. Mr. Town of the Presbytery of Raritan for six months. The matter was referred to a committee consisting of Rev. John Wallace, Rev. John Elliott, and Ruling Elder W. P. Buchanan, which committee was "to visit the church and grant or refuse this request as it may deem best, and also to advise with that church with regard to a dissolution of the same." This committee reported, April 15, 1863, and was continued. It was discharged, April 13, 1864, and a new committee, consisting of Rev. John Leaman, M.D., Rev. John Elliott, and Ruling Elders W. P. Buchanan and George Russel, was appointed to examine into matters at Caernarvon and report. This committee reported April 12, 1865, that it had examined the conditions of the church and found that the only Ruling Elder had removed from the neighborhood, that the only Presbyterians in that community were four ladies who were members of the Cedar Grove church, and as there were neither elders nor members there, it recommended that the name of the church be stricken from the roll, which was done.

October 1, 1867, a petition was presented to Presbytery from sundry persons at Churchtown, praying for

the reorganization of the Caernarvon church. The petition was granted and a committee consisting of Rev. John Leaman, M.D., Rev. J. H. Young, Rev. Calvin W. Stewart, and Ruling Elder W. P. Buchanan was appointed to organize the petitioners into a church, if the way be clear. This committee met in the Caernarvon church, October 7, 1867, Rev. Calvin W. Stewart being absent, and reorganized the church with ten members, six having been received by letter and four on examination, all females, and the church was declared to be organized as the Caernarvon church. (As all the members were females, there could be no Ruling Elders, and therefore it was an imperfectly organized church.)

At Pequea, September 28, 1870, a committee was appointed to investigate the affairs of the Caernarvon church. This committee consisted of Rev. Calvin W. Stewart, D.D., Rev. Thomas S. Long, and Ruling Elder James Buyers. It reported in the afternoon, recommending "that the church organization of Caernarvon be and hereby is dissolved; that the Session of the Cedar Grove church be directed to receive the persons who now compose the membership of the former church as regular members of the Cedar Grove church. Further, that the church corporations of Cedar Grove and Caernarvon be directed to seek as speedily as possible a consolidation under a new charter." These recommendations were adopted.

The Church Property.

April 12, 1921, the Board of Trustees of the Westminster Presbytery asked authority:

1. To apply to the court for such change in the provisions of the trust as may be necessary to carry out as nearly as possible the intention of the donors.
2. To do whatever may be necessary to provide for the management or disposal of this property.

September 13, 1921, the Presbytery, on recommendation of its Board of Trustees, approved the following: "That in view of the impossibility of fulfilling the trust at Churchtown, a petition be made to the court to relieve Westminster Presbytery of said trust and to make such disposition of the property and assets as the court may see fit."

April 10, 1923, the Board of Trustees of Presbytery reported that the court had decreed that "The Westminster Presbytery, being a corporation, duly incorporated under the laws of the State of Pennsylvania, and being a body corporate of the superior judicatory with which the said Caernarvon Presbyterian church has been connected, is hereby appointed as trustee of said Caernarvon church property, being a vacant church, a graveyard, and a schoolhouse with the grounds whereon the same are erected, with the funds now in the hands of the trustees of said Presbytery, less the costs, fees, and expense as shown by the bills hereunto attached and allowed."

CHRIST CHURCH, LEBANON, PA.

1872.

April 9, 1872, at Lancaster, Pa., a petition signed by ten members of Presbyterian churches, now residing in Lebanon, Pa., and eight other persons favorable to the project, was presented to Presbytery, asking that, inasmuch as Mr. G. Dawson Coleman had caused to be erected at North Lebanon a commodious chapel, the free use of which is offered to a Presbyterian congregation as long as it shall be desired; and inasmuch as a flourishing Sabbath school of 150 to 200 members is also ready to be placed under the care of a Presbyterian church as soon as organized; and as there are

many other signs of success which should encourage to immediate action on the subject, the Presbytery of Westminster take into consideration the feasibility of organizing a Presbyterian congregation at that place. After discussion it was agreed that when Presbytery adjourns it be to meet at Lebanon at the call of the Moderator for the purpose of organizing a church there if the way be clear. June 26, 1872, at Lebanon, eight persons presented letters of dismissal to the Presbytery and requested to be organized into a church. The letters were found to be in order and the church was organized, but the organization was incomplete, as no Ruling Elders were chosen.

This organized congregation then, as individuals, signed a call for the pastoral services of Rev. J. Albert Rondthaler of the Presbytery of Lehigh. Mr. Rondthaler was received from the Presbytery of Lehigh, accepted the call, and was installed pastor the same day. This pastoral relation was dissolved, July 15, 1878, to take effect the last Sabbath of July.

Rev. William B. Reed was received from the Presbytery of Philadelphia Central, April 8, 1879, and was installed pastor May 14. This pastorate closed June 10, 1881.

Licentiate Samuel A. Martin was received from the Presbytery of Pittsburgh, January 9, 1882, accepted a call to Christ Chapel church and was ordained to the ministry and installed pastor the same day. This pastorate continued until May 1, 1885.

April 10, 1883, the church was incorporated under the name "Christ Church," the original name having been Christ Chapel church.

Rev. Charles L. Cooder, pastor of the Pequea church, in this Presbytery, resigned his charge September 22, 1885, and accepted a call from the Christ church. He

was installed October 1, and was released from this pastorate April 10, 1888, and entered the ministry of the Protestant Episcopal church.

Rev. Charles A. Evans, Jr., was received from the Presbytery of Indianapolis, September 18, 1888, and accepted a call from Christ church. He was installed October 10, 1888.

Church Transferred.

April 9, 1889, the Presbyterian churches in Lebanon asked the Presbytery of Westminster to indorse their application to the Synod to have Lebanon county and Elizabeth township, Lancaster county, transferred to the Presbytery of Carlisle. Presbytery approved this overture and the Synod made the transfer October 18, 1889, to take effect January 1, 1890. Because of the transfer the history of this church ceases to be a part of the history of this Presbytery.

CHURCHVILLE PRESBYTERIAN CHURCH.

1738.

This church is thought to have begun its existence in 1738, which is the date given by a venerable member of the church to Rev. William Finney, who noted it in 1854. The name first given to it was "Whitefield's Meeting House" and later "The Deer Creek Congregation." Deer Creek, now Churchville, had been supplied by Donegal Presbytery from 1738. John Craig, licensed by the Presbytery of Donegal, August 30, 1738, gave a part of his time that summer to Deer Creek. Rev. John Thomson, of Chestnut Level, gave some service as supply in 1738 and 1739. Doubtless the great revival under Whitefield had much to do with the organization of this church, as he passed through this region in 1739 and again in 1740.

Rev. Andrew Bay was present on the field as early as 1759. Deer Creek church was set over to Carlisle Presbytery in 1765 because of troubles in New Castle Presbytery over Mr. Bay. As the Presbytery of Carlisle existed but one year and Donegal was restored in 1766, it would seem as though Deer Creek was then in that Presbytery. Synod sent Mr. Bay on a mission to the South in 1767. In the division of Donegal Presbytery in 1786 into Baltimore and Carlisle Presbyteries, Deer Creek was assigned to Baltimore. In 1799 it was, by the General Assembly, transferred to the New Castle Presbytery. In 1825 the Synod set Rev. William Finney and his congregation of Churchville (Deer Creek) over to the Presbytery of Baltimore. October 22, 1828, Rev. William Finney and his congregation of Churchville were received again into New Castle Presbytery from the Presbytery of Baltimore. When the Synod of Philadelphia erected the Presbytery of Donegal Third, October 20, 1842, it placed Churchville and its pastor, Rev. William Finney, in that Presbytery. In 1857 the churches of Churchville and Harmony were, at their own request, set over to the Presbytery of Baltimore by the General Assembly, where these churches are at this time.

The original location of the church was on what is known as the "Hopkins Farm." About 1760 the location of the church was changed from its original to its present site.

The original church on the Hopkins farm was a log structure. The second building, near the present site, was of brick and was erected about 1760. In 1814 chimneys were erected so that fire could be had in the church building. In 1820, during the pastorate of Rev. William Finney, a new brick building took the place of that erected in 1760. This building was remodeled in 1870,

a bell tower added, and stained glass windows inserted.

The following is a list of the pastors who served this church during the time it was connected with the Presbyteries of which we are writing: Rev. Andrew Bay, 1759-1767; Rev. Caleb Johnson, 1792-1795; Rev. William Finney, 1813-1854.

The labors of Rev. William Finney were by no means confined to the Churchville congregation, as the writer of this history often heard his mother speak with admiration of the services rendered by Mr. Finney from time to time in the Chestnut Level church.

Ebenezer Dickey Finney, son of Rev. William Finney, entered the ministry and had a long and devoted career. His son, William Parker Finney, D.D., also entered the Christian ministry and is rendering the church valuable service as a professor in Lincoln University, Pennsylvania.

ELIZABETH FARMS PRESBYTERIAN CHURCH.

1879.

At Mount Joy, April 9, 1879, it was reported to Presbytery that "Mrs. G. D. Coleman, of Lebanon, offers to deed 'James Coleman Memorial chapel' a beautiful building, which cost the sum of \$25,000.00, to the Presbytery of Westminster, providing they engage to put a missionary in the field." The building had been erected about 1874.

This proposition was placed in the hands of a committee, which recommended that the two points, James Coleman Memorial chapel and Lancaster Memorial chapel, be grouped together, and that Presbytery empower the committee to engage a missionary for this field as soon as a suitable one can be obtained; the missionary to reside at Elizabeth Farms and preach there

in the morning and at Lancaster in the evening, under the supervision of the Session of Lancaster First church. This fulfilling the conditions of Mrs. Coleman's offer, the committee recommended that it be accepted and that Presbytery appoint at this meeting seven (7) members of this Presbytery trustees, who shall be legally incorporated to receive and hold the property offered, and that the act of incorporation shall provide that successors to the trustees now named shall be appointed from time to time by the Presbytery.

The following resolution was adopted:

"Resolved, That Presbytery tender to Mrs. D. B. Coleman their sincere thanks for her generous gift of the James Coleman Memorial chapel, situated at Elizabeth Farms. And we hereby express the hope and belief that in the years to come, through the preaching of the gospel, many within the walls of that chapel will be brought to Christ and will rise up to call her blessed."

Presbytery appointed the following trustees to receive and hold the said chapel and property: Rev. C. W. Stewart, D.D., Rev. H. E. Niles, D.D., Rev. T. M. Crawford, Rev. W. B. Reed, Rev. J. Y. Mitchell, D.D., and Ruling Elders H. B. Essick and D. W. Patterson.

The Presbytery of Westminster met in the James Coleman Memorial chapel, December 30, 1879. A petition was presented to Presbytery, signed by nineteen persons, mostly heads of families, praying for the organization of a church to be known as the James Coleman Memorial Chapel church. The petition was granted and the church organized as requested. This field had formerly been connected with the Christ Chapel church, Lebanon, and was organized into a separate church with the consent of the parent organization.

A call for the pastoral services of Rev. John L. Landis was presented to Presbytery. He accepted this call, and

was installed pastor. This pastoral relation was dissolved September 15, 1880.

April, 1882, Presbytery, noting that preaching services were not being held and that the church was unable to support the work, the congregation was summoned to show cause, if any, why the church should not be dissolved. The matter was issued June 27, 1882, the church was dissolved and the members dismissed to the Christ Chapel church, Lebanon.

August 29, 1883, Rev. Charles H. Asay became co-pastor at Christ church, Lebanon, and had charge of the Elizabeth Farms field.

By action of the Synod of Pennsylvania the church at Lebanon, including the James Coleman Memorial chapel, with Elizabeth township, Lancaster county, and the co-pastor, were transferred to Carlisle Presbytery, January 1, 1890.

In April, 1904, it was reported to Presbytery that Miss Fannie B. Coleman had placed an endowment of \$16,000.00 in the hands of three trustees, Rev. C. B. Cross, Miss Fannie B. Coleman and Rev. J. M. Galbreath, the income to be used in the support of Presbyterian Christian work and worship in the chapel and vicinity.

It was also reported that the above trustees had asked Rev. E. W. Gaylord to take charge of this work, *subject to Presbyterian sanction and control*, and he had consented to do so if the way was clear.

The Presbytery decided to petition the Synod of Pennsylvania, at its next meeting at Oxford, Pa., to transfer Elizabeth township, Lancaster county, from the Presbytery of Carlisle to the Presbytery of Westminster, it being understood that this met with the approval of the trustees of the Endowment Fund. The Presbytery was asked, if the transfer is made, whether

the trustees of the Endowment Fund would be permitted to work in this field. The Synod of Pennsylvania made the requested transfer, and Mr. Gaylord, who was on the field as a Home Missionary, continued the work.

In September, 1913, a request came to the Presbytery, through Rev. Eber W. Gaylord, for the organization of a church at the James Coleman Memorial chapel. After hearing Mr. Gaylord, Presbytery granted the request and appointed a committee, consisting of Rev. George W. Ely, Rev. Frank G. Bossert, Rev. John W. Lewis and Ruling Elders David E. Kurtz and John E. Snyder, to organize the church if the way be clear. This committee reported to Presbytery in April, 1914, that the church had been organized, December 16, 1913. This was an imperfect organization, as no Ruling Elders were chosen.

It should be noted that when the chapel was transferred to Westminster Presbytery from Carlisle Presbytery in 1904, Mr. Gaylord was acting as a Home Missionary there. There is no record in the minutes of Westminster Presbytery of any action in that matter, but Mr. Gaylord is noted in the General Assembly minutes as a Home Missionary until 1914, when he is marked as pastor, and so continued until he laid down the work. He was never installed as pastor at Elizabeth Farms. September 19, 1923, the Elizabeth Farms church was dissolved.

HARMONY PRESBYTERIAN CHURCH, MARYLAND.

1855.

At Strasburg, April 4, 1855, a petition from members of Churchville, desiring to be organized into a church at Harmony chapel, was presented, considered, and a

committee, consisting of Rev. Thomas M. Crawford, Rev. Samuel Dickey and Rev. John Farquhar, was appointed to go to the chapel the second Tuesday of June and organize a church, if the way be clear.

At Cedar Grove, October 1, 1855, this committee reported as follows:

“The committee appointed at the last regular meeting of the Presbytery to organize a church at Harmony chapel, Harford county, Md., met in said chapel Saturday, August 3, 1855. The Rev. John Squire, of the Presbytery of New Castle, being present preached at the request of the committee. The way being clear for an organization, eighteen members in good and regular standing in the church of Churchville presented letters of dismission and were duly organized into a church to be known by the name of “The Church of Harmony.” Three of the members, Samuel Harper, Benjamin Silver, and William Bayless, having been elected elders, were ordained and installed. Transferred to Baltimore Presbytery in 1857.

SECOND PRESBYTERIAN CHURCH OF LANCASTER.

1852.

The Second Presbyterian church of Lancaster had its origin in dissatisfaction over the erection of the new building of the First church in 1850-1851. A number of those who were not in sympathy with that movement sought another organization and finally secured it.

At a pro-re-nata meeting of the Presbytery of Donegal held in Lancaster, February 26, 1852, a petition was presented from twenty-three members of the First Presbyterian church and from others interested in the enterprise praying for a new church organization in that city.

After mature deliberation it was decided "that when Presbytery adjourns it be to meet in the Academy building of this city at seven o'clock this evening, then and there, if the way be clear, to organize the Second Presbyterian church of Lancaster. That Rev. Ebenezer Erskine, D.D., preach the sermon and that Rev. Elijah Wilson ordain, install and charge such elders as may be elected."

This program was carried out at the appointed time and the church organized with twenty-four members as the Second Presbyterian church of Lancaster. The elders chosen were Hugh Andrews, who had been an elder in the Union church, Hugh S. Gara and George S. Bryan. The latter two were ordained and all three installed.

This congregation purchased the old Mechanic's Hall on the east side of South Queen street, a little below the square, and converted it into a church building at a cost of several thousand dollars.

The pulpit was supplied for a time by the Rev. William S. P. Noble.

October 5, 1852, at Mount Joy, a call from the Second Presbyterian church of Lancaster was presented for the pastoral services of the Rev. Alfred Nevin of the Presbytery of Carlisle. The call was found in order and permission given to prosecute it before that Presbytery.

At an adjourned meeting of the Presbytery of Donegal held in the Franklin Street church of Baltimore, Md., during the sessions of Synod, Rev. Alfred Nevin was received from the Presbytery of Carlisle and accepted the call. He was installed pastor December 16, 1852.

During the pastorate of Mr. Nevin the membership increased to sixty-nine, and the church had a large

number of adherents. A parochial school was established July 3, 1855.

This congregation adopted the free pew system and attempted to meet its financial obligations without pledges of any sort, depending on voluntary offerings. This plan did not prove a success.

From this pastorate Mr. Nevin was released at his own request October 6, 1857, at Union.

Neither of the congregations seemed to prosper during the separation and there was a common desire for a reunion. This was effected under the wise guidance of Rev. Walter Powell, pastor of the First church, the congregation of the First church extending the congregation of the Second church a unanimous invitation to return. This invitation was accepted.

Dissolution.

April 14, 1858, at Pequea, the Second Presbyterian church of Lancaster was dissolved by order of Donegal Presbytery.

Supply and Pastor.

| | |
|-------------------------------------|-----------|
| Supply, Rev. Wm. S. P. Noble..... | 1851-1852 |
| Pastor, Rev. Alfred Nevin, D.D..... | 1852-1857 |

FOURTH STREET PRESBYTERIAN CHURCH, LEBANON.

1887.

In April, 1873, at Wrightsville, an application was made to the Presbytery, through Rev. J. Albert Rondthaler, pastor of Christ Chapel church, by seventeen persons, residents of Lebanon and vicinity, asking for assistance in securing regular Presbyterian services in that place, with the view of an early establishment of a church. Presbytery approved the application and pledged the sum of \$400.00 from the Home Missionary Fund to aid in the enterprise.

No further record of this work seems to be available, but it was carried on by Christ church. April 15, 1885, at Columbia, it was reported that the wide and important field in Lebanon county, which had been under the guidance and control of Rev. S. A. Martin, pastor of Christ church, Lebanon, was now in a condition requiring careful action on the part of Presbytery. A Sabbath school had been established in the town of Lebanon and was going on with encouraging success. The people needed to be encouraged to shape their work for a separate church organization.

In September, 1885, it was reported to Presbytery that a committee of Westminster acting with a committee from Carlisle Presbytery had employed a missionary, Licentiate Edson A. Lowe, of Washington City Presbytery, to work in Derry and Lebanon, and that he had been on the field since the middle of July and had been laboring with encouraging success. A committee was appointed to visit the field with reference to the advisability of a separate organization. When this committee reported, it recommended, among other things, that the people of the Mission be advised and urged to take steps as speedily as possible, for the erection of a chapel in Lebanon suitable for the accommodation of their work.

April 14, 1886, the mission in Lebanon reported satisfactory progress. A suitable lot had been purchased and paid for and they had raised about \$3,000.00 toward a chapel building. This building it was expected would be completed before the next stated meeting of Presbytery.

September 7, 1886, it was reported that the building was well under way and Presbytery agreed to adjourn to meet at Lebanon, at a call of the Moderator, to effect the organization. The Presbytery met in Lebanon, Feb-

ruary 8, 1887, and organized a church of thirty-six members, which elected the name "Fourth Street Presbyterian Church of Lebanon." Hugh M. Maxwell and James Lord were chosen to the eldership. As Mr. Maxwell had served as elder before, Mr. Lord was ordained and both of them installed, and the church declared to be regularly organized.

Licentiate Edson A. Lowe was received into Presbytery. A call which had been prepared for Mr. Lowe was accepted by him. He was then ordained to the ministry and installed pastor of the church. From this pastorate he was released April 9, 1889.

Two months later the Fourth Street church extended a call to Licentiate Robert E. Carter of the Presbytery of Nassau. At a meeting of Presbytery, held in Lebanon June 20, 1889, this call was presented to Presbytery, Mr. Carter was received and accepted this call. He was ordained to the ministry and installed pastor of the church.

Pastors.

Pastor, Rev. Edson A. Lowe..... 1887-1889

Pastor, Rev. Robert E. Carter..... 1889-

Transfer to Presbytery of Carlisle.

April 9, 1889, the Presbyterian churches in Lebanon asked the Presbytery of Westminster to endorse their application to the Synod to have Lebanon county and Elizabeth township, Lancaster county, transferred to the Presbytery of Carlisle. Presbytery approved the overture and the Synod made the transfer October 18, 1889, to take effect January 1, 1890. Because of this transfer the history of this church ceases to be a part of the history of this Presbytery.

MONAGHAN PRESBYTERIAN CHURCH.

1760.

The first mention of this church is made in the records in 1745 when that "settlement" seeks to be connected with another church in order that it may have the ordinances administered and be permitted to erect a meeting house." What followed cannot be known as the records are lost, but in 1759 the question of a site was settled. The church was organized in 1760, and the first building, a log structure, was erected in 1761.

The log building of 1761 was replaced by one of stone, built in 1782. This building was destroyed by fire in 1813. It was rebuilt in 1814, using the old walls. In 1849 this was replaced by a brick structure.

Pastors.

| | |
|--------------------------------|-----------|
| Rev. George Duffield, D.D..... | 1769-1772 |
| Rev. Samuel Waugh..... | 1782-1807 |
| Rev. John Hayes..... | 1809-1817 |
| Rev. Anderson B. Quay..... | 1831-1839 |
| Rev. Joseph A. Murry, D.D..... | 1842-1858 |
| Rev. John O. Proctor..... | 1862-1865 |

This brings the record down to the organization of the Presbytery of Westminster on the occasion of the reunion between the Old and the New School branches of the church, when the church of Monaghan was set over to Westminster.

October 4, 1871, at Stewartstown, a call from the Monaghan church for the pastoral services of Rev. Albert W. Hubbard was received and held by the Presbytery pending Mr. Hubbard's appearance. At a meeting of Presbytery held at Dillsburg, October 25, 1871, Mr. Hubbard was received from the Presbytery of Steuben and accepted the call. He was installed pastor

of the Monaghan church, October 26, 1871. This relation was dissolved September 25, 1872.

In the spring of 1873 the congregation extended a call to Licentiate John Quincy Adams Fullerton of the Presbytery of New Brunswick. As Mr. Fullerton was not present the call was held by the Presbytery. June 3, 1873, at Dillsburg, Mr. Fullerton was received into Presbytery and accepted the call. June 4 he was ordained to the ministry and installed pastor of the Monaghan church. From this relation he was released May 26, 1879.

During the pastorate of Mr. Fullerton the Presbytery met in the Monaghan church, April 14, 1874, when the following interesting incident took place: There was a discussion on the subject of systematic beneficence as an act of worship. At the close of the discussion an appeal was made to the congregation for the providing of a manse for the pastor and the sum of \$1,000.00 was raised.

In the spring of 1880 a call was extended to the Rev. John Park Barbour of the Presbytery of Butler. Mr. Barbour was received into Presbytery, April 13, 1880. June 14, at Dillsburg, the call was presented to Presbytery and accepted by Mr. Barbour. He was installed the same day.

Pastors.

| | |
|--------------------------------------|-----------|
| Pastor, Rev. Albert W. Hubbard..... | 1871-1872 |
| Pastor, Rev. J. Q. A. Fullerton..... | 1873-1879 |
| Pastor, Rev. John P. Barbour..... | 1880- |

Transfer to Carlisle Presbytery.

Monaghan church and its pastor, Rev. John Park Barbour, were transferred by the Synod of Pennsylvania, at its meeting in October, 1885, to the Presbytery of Carlisle on the request of that Presbytery, endorsed by Presbytery of Westminster.

MOUNT NEBO PRESBYTERIAN CHURCH.

1858.

While we have no record of the fact, there must have been preaching services held at Mount Nebo some time before an organization was had as in the application the signers are spoken of as pew-holders and trustees and as having a church building.

April 13, 1858, Rev. Lindley C. Rutter, pastor of the Chestnut Level church, presented to Presbytery a request from the pew-holders and trustees of the Mount Nebo House of Worship that a church be organized at that place. The matter was considered and a committee consisting of Rev. Lindley C. Rutter, Rev. John Farquhar, and Ruling Elder James A. McPherson was appointed to visit the field and organize a church if it was deemed advisable. This committee reported to Presbytery October 6, 1858, that a church of seventeen members had been organized September 18, 1858, and Samuel Allison elected, ordained and installed as Ruling Elder.

From the time of its organization for several years, possibly twelve, the pulpit was supplied once a month in the summer season and fall by Rev. Lindley C. Rutter. In 1873 it was supplied for a time by Licentiate Samuel Keneagy, M.D. Sometimes supplies were sent by the Presbytery and sometimes secured by the Session until a pastor was installed.

In 1875 Presbytery recommended Strasburg and Mount Nebo to endeavor to unite in the calling of a pastor. This was at last accomplished when, in April, 1879, Strasburg and Mount Nebo were grouped under Rev. Ezra S. Heany. Mr. Heany was received from the Presbytery of Pittsburgh April 23, 1879. He was installed at Mount Nebo some time in May of that year.

From this pastorate he was released October 19, 1883.

Mr. Heany was the only settled pastor the Mount Nebo church ever had. It was thereafter wholly dependent on supplies provided by the Presbytery or secured by the Session.

Rev. John M. Galbreath and Rev. Edwin E. Curtis, both pastors at Chestnut Level, supplied the pulpit at times and exercised care over the church. From May 1, 1895, to April 30, 1896, Licentiate Robert R. Gailey supplied the pulpit of the Mount Nebo church, carrying his seminary work at the same time. From May 1, 1897, Licentiate S. Martin Jordan supplied the pulpit for five months. Both these brethren were on the field during the summer months. In the summer of 1906 Charles E. Edwards of the Presbytery of Lehigh was on the field.

From 1908 to 1912, Rev. Thomas P. McKee, the pastor of the New Harmony church, was stated supply of the Mount Nebo church.

The Presbytery had been furnishing aid to the church for many years and had been doing its best to secure development in the work, but with little success. Finally at a meeting of Presbytery, September 29, 1914, the committee on Synodical Home Missions recommended to Presbytery that a committee visit Mount Nebo and confer with the congregation with reference to a dissolution of the church. Presbytery approved this action, and at the April meeting of Presbytery the committee reported that it had gone to Mount Nebo and had met with a majority of the members of the church and had a full conference with them. But three preaching services had been held during the past year, and no definite promise of support for the work in the future could be secured. A majority of the members present at the meeting had voted in favor of the dissolution. The committee, as a result of the investigation,

recommended to Presbytery to dissolve the church, the dissolution to take effect July 1, 1915, and Presbytery approved the recommendation. The members were recommended to unite with the churches of Chestnut Level and Holtwood.

Pastor.

Pastor, Rev. Ezra S. Heany..... 1879-1883

Son in the Ministry.

John B. Laird, of the Mount Nebo church, was received as a candidate by the Presbytery of Westminster, December 18, 1888. He was graduated from Lafayette College in 1892 and from Princeton Seminary in 1895. He was ordained to the ministry in 1895, and installed pastor of the Frankford church. He received the degree of Doctor of Divinity from Lafayette College in 1903.

WAYNESBURG PRESBYTERIAN CHURCH.

1835.

The Presbyterians of the community where the Waynesburg church is located were for years connected with the Forks of Brandywine church.

During the period 1831-1835 a great revival occurred in that church, when three hundred persons were received into its communion. This necessitated enlargement or division, and the Waynesburg contingent considered this an opportune time to carry out a cherished desire to have a separate organization. Accordingly on the 15th of January, 1835, a meeting was held and it was decided to build. Plans were formed, and on January 23 the contract was let and the building was soon completed.

A petition for an organization was presented to the

New Castle Presbytery, which met with a favorable response, and the church was organized November 28, 1835. David Buchanan and Robert Morton were elected to the office of Ruling Elder. Mr. Buchanan had already served as an elder at Forks of Brandywine, so Mr. Morton was ordained, and both were installed. The name chosen was "Waynesburg Presbyterian Church."

Rev. William W. Latta was engaged as stated supply for one year from June 1, 1836.

March 8, 1837, a call was extended to Rev. William W. Latta to become the pastor. This call was accepted by Mr. Latta, and he was installed May 9, 1837.

In 1840 the congregation was incorporated under the title "Waynesburg Presbyterian Church."

New Building.

About 1850, the congregation having prospered, it was felt the time had come for a better building and in a better location. The matter was soon under way and the building was dedicated to the worship of God in the spring of 1852.

This pastorate was characterized by several revivals, and when it closed 221 persons had been received on examination. This relation between Rev. Mr. Latta and the Waynesburg church was dissolved October 5, 1858.

Transfer to Donegal Presbytery.

During the pastorate of Mr. Latta, Waynesburg church and its pastor were transferred from the New Castle Presbytery to the Presbytery of Donegal. Its pastor, Rev. William W. Latta, is recorded as present in that Presbytery for the first time April 16, 1844, and the church was enrolled at the same meeting.

In the spring of 1859 a call was extended to Licen-

tiate John Culbertson Thom, of the Presbytery of Saltsburgh. At a meeting of the Donegal Presbytery, held May 19, 1859, Mr. Thom was received into the Presbytery and accepted the call. He was ordained and installed the same day.

During the pastorate of Mr. Thom, in 1859, a manse was purchased. He passed through the trying experiences of the Civil War and showed himself a staunch patriot as well as a sound preacher. He was released from this pastorate September 5, 1865, in order that he might accept a call from the Pine Street church of St. Louis, Mo. In less than two months after he assumed his new pastorate he passed to his reward.

At the same meeting of Presbytery at which Mr. Thom was released from Waynesburg, September 5, 1865, Mr. Elwood M. Wherry was received from that church as a candidate for the ministry. Rev. Elwood M. Wherry was a Foreign Missionary for many years.

After the lapse of a year a call was extended to Rev. Josiah H. Young, of the Presbytery of Northumberland. Mr. Young was received into the Presbytery at Slateville, October 2, 1866, and accepted the call. He was installed November 11. From this pastorate he was released at Lancaster, March 11, 1869, the dissolution to take effect with the close of March.

October 5, 1869, a call was presented to the Presbytery from the Waynesburg church for the pastoral services of Rev. William A. Ferguson, of the Presbytery of Dubuque. Owing to an irregularity in the call, it was returned to the Session for adjustment. October 22, 1869, it was returned to Presbytery and found in order. Mr. Ferguson was received into the Presbytery, and accepted the call. He was installed pastor October 29.

Transfer to Chester Presbytery.

At the Reunion of the Old and New School branches

of the church in 1870, Waynesburg church was placed in Chester Presbytery, hence no further record is in place here.

Sons in the Ministry.

Mr. Elwood M. Wherry was received as a candidate for the ministry from the Waynesburg church, September 5, 1865. He was licensed to preach April 10, 1866. At Waynesburg, May 8, 1867, Mr. Wherry was ordained to the ministry that he might go as a missionary to India.

Mr. William P. White was received as a candidate for the ministry from the Waynesburg church, October 1, 1867. He was licensed to preach April 13, 1869. He was dismissed as a licentiate to the Presbytery of Lackawanna, September 27, 1870. He was ordained in 1870, and has been pastor, secretary and journalist, and still survives at the age of 84.

The Waynesburg church may well be proud of these two ministers, one of whom rendered such splendid service in a foreign field and the other in the homeland.

Pastors.

| | |
|---------------------------------------|-----------|
| Pastor, Rev. William W. Latta..... | 1837-1858 |
| Pastor, Rev. John C. Thom..... | 1859-1865 |
| Pastor, Rev. Josiah H. Young..... | 1866-1869 |
| Pastor, Rev. William A. Ferguson..... | 1869- |

Subscriptions to Underwrite the Publication.

| | |
|---|----------------|
| Bellevue, Session | \$ 10.00 |
| Centre, individuals | 45.00 |
| Chanceford, individual | 5.00 |
| Chestnut Level, Session | 20.00 |
| Columbia, Session | 15.00 |
| Hopewell, Session | 10.00 |
| Lancaster Bethany, Session | 15.00 |
| Lancaster First, individuals..... | 26.00 |
| Lancaster Memorial, Session..... | 15.00 |
| Latta Memorial, Session | 10.00 |
| Little Britain, Session | 20.00 |
| Middle Octorara, Session | 10.00 |
| New Harmony, Session and individuals..... | 49.00 |
| Pequea, Session | 15.00 |
| Slate Ridge, Session | 20.00 |
| Stewartstown, individual | 25.00 |
| Strasburg First, Session | 10.00 |
| Union, Session | 15.00 |
| Wrightsville, individual | 10.00 |
| York Calvary, individuals..... | 35.00 |
| York First, individuals..... | 80.00 |
| York Westminster, individual..... | 5.00 |
| Total subscription | <hr/> \$465.00 |

Orders for Copies of the History.

| | |
|----------------------------|------------|
| Bellevue | 8 |
| Cedar Grove | 1 |
| Centre | 20 |
| Chanceford | 20 |
| Chestnut Level | 11 |
| Columbia | 6 |
| Donegal | 3 |
| Holtwood | 1 |
| Hopewell | 16 |
| Lancaster Bethany | 4 |
| Lancaster First | 35 |
| Lancaster Memorial | 6 |
| Latta Memorial | 6 |
| Leacock | 19 |
| Little Britain | 10 |
| Marietta | 5 |
| Middle Octorara | 15 |
| Mount Joy First..... | 16 |
| New Harmony | 46 |
| Pequea | 10 |
| Pine Grove | 6 |
| Slate Ridge | 17 |
| Slateville | 11 |
| Stewartstown | 19 |
| Strasburg First | 10 |
| Union | 15 |
| Wrightsville | 5 |
| York Calvary | 17 |
| York Faith | 1 |
| York First | 25 |
| York Westminster..... | 3 |
| Total from churches | <u>387</u> |
| Individuals | 33 |
| Total number ordered | 420 |

